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Pencilings from Immortality

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Mrs. L. A. Sunderlin.

PENCLINGS FROM IMMORTALITY.

A COLLECTION OF

Writings From Inspiration.

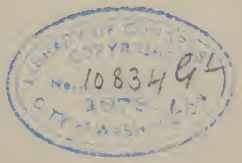
ALSO

WRITINGS COPIED FROM WORDS SEEN CLAIRVOYANTLY UPON THE WALL, GIVEN UPON VARIOUS TOPICS SUGGESTED BY THE IN-VISIBLES, THROUGH

THE MEDIUM AND CLAIRVOYANT,

MRS. LAURA A. SUNDERLIN.

Scatter thy jewels before thee, and you will reap a harvest
Which will glitter in the ages yet to come.



MAQUOKETA, IOWA:
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1876.

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PREFACE.

THIS work is a compilation of spiritual writings, some of which were copied from writings seen clairvoyantly by myself upon the wall, and others are inspirational writings from the invisible intelligences imparting to me inspiration upon various topics at different periods. Also, ideas given through my husband's, (Samuel Sunderlin,) mediumistic gifts, some of them as far back as the year 1868, which thereafter has been compiled inspirationally through me for publication in this work, or more elaborately explained to suit the invisibles which are among the astronomical discoveries, the causes which moves the planets on their axis being explained through his mediumistic powers, that the liquid attracted in the interior of planets toward the centre of the planet produced a revolution of the liquid in the centre which caused the revolution of planets upon their axis, and to demonstrate it more conclusive they impressed me of the heat increasing toward the centre which would cause a revolution of the liquid around this increased heat in the centre, of the cooler particles of liquid

around the increased heat which would also produce a revolution which would give the planet the same motion, they also gave through him the motion of planets in their orbits being produced by attraction of the sun upon them or that the revolution of the earth upon its axis was what moved the moon around with it, which explanation they thereafter gave through a clairvoyant sight to me of the worlds and suns revolving upon their axis and moving the elements of space around with them, which gives the motion of all elements and bodies therein, around them in an orbit, and that their orbits were eliptical from electrical attraction. They gave through his mediumship the cause of the rarity and density of atmosphere around planets and its effects of light and heat upon their surface, and many other ideas too numerous to mention in a short preface, but that some of his spiritual ideas were imparted through inspiration to me for publication or more elaborately explained thereby to suit the invisible intelligences imparting them is true as regards some of the theories of this work in its compilation for publication.

THE AUTHORESS.

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INTRODUCTION.

This work is devoted to freedom of thought and the unbiased prejudices of the Nineteenth Century. That through its drifting sentiments some jewel borne may reach the hearts of earth, from the invisible shores, to enlighten the soul that may reach upward in the day-break hours of mental obscurity, that our invisible guardians may send a ray of light beyond the setting sun of life, from the beautiful hereafter which awaits us all.

Then, as you may read these pages, read them with unbiased minds and let light fall where it may. We hope some longing soul may thereby become lightened of its burden, and the obscurity which clouds the mortal vision of man from the beautiful light of the unending day, become so radiated that they may see spiritually through the veil of materiality and catch a glimpse of that immortal light, so fitting us to receive with undazzled vision the beautiful hereafter, which is drifting us all toward the farther shore.

PENCILINGS FROM IMMORTALITY.

Omnipotence.

O Infinite! how beautiful, how glorious and sublime,
Unchanging in Thy perfectness through all eternal time;
Thy laws unfolding constantly, the supreme of Thy power,
From human minds to bud and leaf expanding in the flower.
Or to the worlds in starry space Thy laws are still the same,
All we behold, or know, or feel, is written on Thy name;
For what can be, or e'er exist, but what Thou art the cause?
The Infinite that's everywhere in Thy unchanging laws.
Thou art the moving spring that acts through all of nature's ways;
Creating and unfolding minds of every hue and phase,
As well as bud and blossom, or sunshine, dew and rain
All speak its own development engraven with Thy name.
Thy body, the vast whole, that acts the universe entire;
Thy soul, the power that thrills throughout the whole as thrills the lyre.
With deep toned music, master hands have touched the keys that ring,
So Thou throughout the universe art thus the moving spring;
And we, a part of the Infinite do live and move in Thee,
As inspiration long ago had spoke of Deity;
Unfolding and expanding toward diviner power,

All elements are perfecting to higher life each hour.
If then we form a part of God, to die we never can,
The smallest atom Infinite, which we can understand
As changing not within us, is *mind*, which we can see,
From youth to age sustaining its own identity.
Then if *mind* is the Infinite that is unchanging not,
The spark within the mortal from Deity we've got,
Which is unchanging through all change of the material form,
Then *mind* continues through all change, through ages yet unborn—
For God, in the unchanging, through all that we can see,
That moves material substance is immortality.
Yet all is God eternal, as nothing wastes for naught,
While the material substance in something new is wrought.
Creation moves unceasingly, just as the same begun,
Is God's eternal movement, His laws unceasing run ;
If it began in mind, then mind will ever be
Continuing its developments through all eternity.
The apple falls unto the earth, the same just now, to-day,
As did attraction laws of God in ages passed away.
His will that moves the whole entire is the unchanging, where
It acts the same when contact of elements are there ;
Combining them in forms of life, with correspondence too,
The elements combining these laws were acting through.
And so in God we live and move to-day as doth all life,
Uniting and progressing to perfectness from strife.
The winding streams, the fragrant bowers, the starry worlds of light,
Are moving onward, speaking forth of Deity more bright ;
Yet some may worship at the shrine and call it Deity—
Some central spot as in the church an altar fair to see.
But give me God to worship in His own boundless form,
The universe of worlds and suns, the sunshine, calm and storm;
Revolving on through endless change, upward from sin and strife,
Where He doth speak in perfectness of freedom to all life.
If God is the development of all we know or see,
And will the same continue through all eternity,
Like one great mechanism of life, revolving wheels in wheels,

Of solar systems, worlds and suns, of life that thinks and feels,
Then surely awe-struck praise the same must thrill the human mind,
When comprehending one vast whole of grandeur so sublime.
Without beginning, without end, progressing on to where
These elements attracted in lives and worlds so fair,
Within the grand arcana, all moving onward still,
To what we see and comprehend immensity doth fill.
All praises seem to echo in one sublimer thought,
Of grandeur toward Deity, than what we have been taught
Of God who occupied a throne like ancient kings of days
When governments of kings had ruled man's undeveloped ways.
The inspiration of that hour illustrates to the mind
A symbol in those days of God, the best that they could find.
To comprehend of Deity that ruled the whole supreme,
Most surely God upon a throne must sit as king or queen ;
But mind as well as governments advances to this day,
Republics live, and freedom born, and man has learned the way,
That God exists omnipotently in freedom through the whole,
And sees in God more higher still, divine, supreme control.
Unending and eternal; O, God ! we know and see,
Through ages still advancing, all praises are to Thee.

Where are They?

I'll speak of a land of fadeless bloom,
Of a land that's immortal beyond the tomb,
A land where the spirit doth enter in,
Is a world more bright that is freed from sin.

This land of bloom is the world where they
Have gone from us that have passed away;
They will welcome us then, as we enter there,
Its portals of beauty—its worlds so fair,

Where sunshine and shadows may linger still,
But its joys supreme our hearts will fill,
Its joy increases when worlds where they
Are waiting now shall have passed away.

To lands beyond of fadeless light,
Where no sin doth enter nor sorrow blight,
Gather the gems of fadeless bloom
To sparkle and shine beyond the tomb.

The jewels worn in our crown will be
The gems of thought we have gathered free,
Along life's pathway, here and there,
E're we entered the portals of worlds so fair.

The truths we've gathered and garnered in
The soul most pure that is freed from sin,
Will rise in the light of the endless day,
The highest, beyond where no shadows play.

Voices.

Peering through the misty veil of darkness
A thousand shining lights are seen to-day,
Like silvery radiance gleaming on the mountain,
Casting its reflection in the valleys far away.
What is this shining light arising like a vapor
From some unknown and distant murmuring sea ?
It is the gentle breath—the lighted taper—
Which God has sent to light the way to thee.
Sent from the far-off climes of light supernal,
The loved ones which will beckon thee to bliss,
The cord which binds us to the eternal,
The silvery pathway from that world to this.
Thus, sweetest voices of our loved ones long departed,
Welcome us in all the rosy hours of day ;
Bright guardian spirits which no mildew blighted,
From earth life to the shores where'er they stray.
What can be sweeter in all our life immortal,
Than this, the knowledge which is given free,
For us to learn and know that the eternal
Has thus unbarred its golden gates to thee.
Voices murmuring ever from out the distance,
Like music wafted o'er some moonlit sea ;
Telling sweeter tales of an existence,
Life-long, eternal, welcoming you and me.
We'll chant eternal praises to the giver,
For love expressive gleams from every tongue ;
The fond assurance given us forever,
That earth-life is immortality just begun.

There is no Death.

There is no death, 'tis but a change,
  From life to life more bright,
And through eternity's vast range
  We soar to higher light.

Eternal praise to Him who gave
  Existence first on earth,
And then another higher still
  Into the second birth.

Thus God in love and perfectness,
  Forever we do see,
Bearing us onward, upward still,
  Through all eternity.

For all the works which He hath made,
  Shall not be made in vain ;
In wisdom He moves on and on,
  Then praise, O, praise His name !

A Death Scene.

I saw a mother's anguish wild,
When death had robbed her of her child,
And bore its beauteous form away,
And left her but the mouldering clay.

She clasped the infant to her breast
In wildest strains of tenderness,
But not an answering sound would give
Assurance that it still might live.

She pressed warm kisses on its cheek,
With grief beyond what tongue could speak;
But cold and white its lips were still,
And yielded back an icy chill.

Then all the bitterness and woe,
That human heart could ever know,
Seemed to stir the mother's soul
And crush with grief beyond control.

For whitherward its life had flown,
Seemed all so dark in the unknown;
But while I gazed upon the scene,
An angel come, with brow serene.

It was her mother—long since dead—
With radiant brow and noiseless tread;
She clasped the infant to her breast,
In sweetest robes she had it dressed.

And looped away with tiny flowers
She'd plucked from the immortal bowers,
And fair and plump its shoulders peeped
Above its robe, and looked so neat.

Methought the mother's heart with joy,
Would thrill, could she have seen her boy,
With cherub forms that come to wait
And bear it on to heaven's gate.

But down they bended low in prayer,
And could not know that they were there,
For creeds and doctrines long had said,
A fearful thing is with the dead.

And closed the portals of their mind,
Away from those of heaven's clime,
To hear not songs of spirits' glee,
Praise God for immortality.

And know not guardians come and weep
With us when sorrows seem so deep,
From out immortal bowers of bliss,
And on our foreheads print a kiss.

And strive to raise our thoughts away,
To brighter skies beyond the clay;
How much of gladness it would bring
To man to rob death of its sting.

To know that loved ones gone before,
With loving arms our infant bore,
The light that heaven gives to save,
And give us "victory o'er the grave."

HISTORY.

History is the great study of human life. All turn instinctively to the pages that record the events and doings of men who have lived before them. Its study is sought for by the scholar, the sage, the philosopher.

The traveler in vain strives for some relic among the cities of the dead, the ruins of ancient sepulchres, and colossal caverns, to unearth some trophy of the ages past, that will mark the events and doings of man, that have preceded him.

Vespers to-day have sung sonorous music to its praise. Though the men who gave birthplace to the sciences and learnings of history have wandered — like the poet, Homer, in the streets of his native city — a poor, forlorn beggar, unappreciated. Or, like Demosthenes, who spoke to the rolling waves of the ocean his first efforts of oratory unnoticed by the populace of his native land. Or Socrates, whose name is renowned in history to-day as the greatest scholar of his age, was derided and scorned by his own

people, who were unable to comprehend the vastness of his thoughts—thinking him a wild fanatic, a curse to the world from which they excluded him by the fatal poison.

Thus there is always more sacredness in the recounted deeds of the past, than the present moments which gave them birth.

Thus we go back to Aristotle, to Socrates for sciences,—to Demosthenes for oratory,—to Homer for poetry,—and to those Roman and Grecian Senators, who echoed the thoughts of the heroes and sages of the dead.

America to-day is far outrivaling in giant understanding upon the great topics of liberty and political strife, the thoughts of sages that sleep in the tombs of antiquity and whose thoughts are living in the pages of history.

Coming ages will yet immortalize the name of American glories, her free institutions, her halls of learning. We live in a nobler age, far surpassing the past.

The voices of our American youths startle from their lethargy the pages of science, and un tomb from the dust of ages new sciences, new truths that are outstripping the pen of the past.

Look to the means which have succeeded them. Our giant intellects have constructed the telegraphic links, which span the depths of the ocean. And the New York broker quietly sitting in his office, can hold converse across the rolling waves of the Atlantic with his friend as quietly

sitting in Europe. Or convey his thoughts to the waves of the Pacific sitting in his laboratory in London.

It is almost omnipresence of thought that excels the modern above the years of the past, when man worked with the problem of science untouched as it were. For then man used the means of sail ships—copying from the little nautilus that spreads its sails to the deep and rides triumphantly over the waves, as his best means of invention, for transporting news and commerce from one country to another, through the tedious journey of weeks.

But modern science unfolds from the leaves which were left unturned by the ancients, steamers freighted with the commerce of the whole world, plowing o'er the ocean depths from continent to continent in the short period of days.

Again, our magic Telescopes have spanned the heavens and unfolded her starry realms, as planetary systems, as worlds of beauty, peopled with living, breathing life of grandeur, kissed by the breezes of far off realms of purity, in the boundless fields of infinite space. But what was it in the ages of past history? Man looked upon the starry realms above us as lighted candles which God had made expressly for our benefit; to lighten the earth with a vast canopy of beauty, to please the eye, and the sun, the great orb of light, to the solar systems of worlds, to revolve around us instead of the earth around the sun, that it was

governed by the passions aud whims of men, who like Joshua commanded it to stand still and it obeyed.

Such is the history of the past. And to-day modern science, far excelling in grandeur, cannot live in the hearts of men with that sacredness as the past history of those who have lived before them.

Ages yet to come which shall succeed us in knowledge and science, when we are sleeping among the tombs and doings of men, that will be recorded upon the pages of history, then a sacredness will be thrown over the acts and doings of our lives, of the present age, in the pages of history.

Then let us each work for a grand and nobler end, that we may leave footprints in the sands of time. Do and act in the great drama, which is yet to be sung by vespers when a higher language than our own shall have buried the identity of that which we speak to-day in oblivion, only to be recited by the scholar, the sage, among the dead languages of those who have lived before them. Then a sacred name will be ours, and history will record our deeds with honors, and our names live to be perpetuated adown the columns of futurity.

Marriage.

O, holy is the hour, when marriage sits supreme,
To bind in unison two hearts sailing on life's stream;
Exclusively all other lights from out the world are drawn,
And centered in the hearts of each to radiate each form.

The sunshine and the rainbow hue speak from each other's eyes,
As if its silvery lustre was borrowed from the skies;
There angels o'er the union of loving souls entwine,
Breathing thoughts of purity from far-off angel climes.

So loving hearts entwined on earth are still entwined above,
Where soul and thoughts eternal doth speak of fadeless love;
For God is love, and fadeless the principle must be,
So if we love in perfectness 'tis all eternity.

The unison of souls remain if love united here,
Then the sacred bonds of marriage each one of truth revere,
The flowers that gild its casket, the household flowers of love,
Are jewels sparkling ever to decorate above.

And still its radiant lustre will bright and brighter grow,
If perjured not with truthlessness its light to overthrow;
Let *each* then bound in unison sacredly revere
The marriage bond in perfectness, then its shadows disappear.

The Mother's Answer.

Child, dearest child! I come back to earth,
Back from the scenes of a glorious birth—
Back from the land where the flowers ever bloom,
For death has surmounted the grave and the tomb;
Guardian Angel from God sent to thee,
Child, dearest child, I am ever with thee.

Through the years that are passed that have furrowed thy brow,
I have watched o'er thee, the same then as now;
Striving to shield thee from sorrow and care,
Though you knew not or thought not that I could be there.
Such is a mother's love, constant and true,
Loving to visit the earth life with you.

Life with its cares and its toils soon are o'er,
Then you will enter on this fairer shore;
Where verdure eternal will bloom as the spring—
Time of your life that no care will bring,
Only the love of warm hearts and true,
That wander the green fields celestial with you.

Then praise Him who gave thee existence on earth,
Where dark is the vision of this higher birth;
For death soars above the grave and the tomb,
In a land that's immortal where flowers ever bloom,
And the cares of this life will recede one by one,
While onward and upward in that life beyond.

Never Give Up.

Never give up, though sorrow and care
  Are casting their shadows of gloom and despair ;
For life's darkest morning oft ends in a day,
  Whose sunlight has swept all the shadows away.

Never give up, but stem the rough tide
  Of life's ocean waves, and you'll safely out-ride
The tempest tossed sea, with its foam-crested surge,
  For the wildest of storms will in calmness submerge.

Never give up, for the angels of light
  Are pointing away to a haven more bright ;
To beckon thee onward and upward to where
  Thy life will be freed from sorrow and care.

Then let not adversity crush life's great aim,
  But steadily climb up the hillside of fame;
And your banner will float in time yet to be,

  On Fame's highest monument, stainless and free.
Never give up, was the motto so brave
  Of Heroes that sleep, our country to save ;
That struggled through dangers as great in the past,
  And bore to man freedom triumphant at last.

As great is the bondage that fetters the mind,
And makes mankind slaves to creeds of a kind,
Enchained us from ages to ages to come;
Then never give up till freedom is won.

Till each human being that lives on the earth
May think, act, and reason, regardless of birth,
For freedom of thought is the gift that doth bring
The voices of loved ones on angelic wing.

Never give up, for the lives of the past
That taught inspiration, the multitude cast
Its fetters to chain the truths which they give;
The same inspiration on earth now doth live.

Then never give up, for surely you'll win,
If this is your motto when once you begin;
A cause that is noble — 't will give you a name,
If you never give up on the banner of fame.

Epitaph.

I live in a world of beauty,
My life 's like a silvery tree
Whose leaves are unfolding in glory,
And blossoms through all time to be.

Voices.

I come, I come, with the silvery band,
That echoes from out the silent land;
My home in the silent hearthstone bright,
Is now shut out in the darksome night;
For my path away in the dark unknown,
Is closed above the silent tomb.

They come around the hearthstone there
And breathe for me a silent prayer;
They gaze in awe at each pictured scene,
Each token of me that comes between
The days that have lengthened to years since I
Had taken my flight to the upper sky.

How vain is man as he gazes there,
On each crucifix in silent prayer,
And knows not the way that the dead have birth,
Away from the light of the angel hearth;
Or whether with God their flight may be taken,
Or fast asleep 'till the tomb is shaken

With a mighty trumpet noise to wake
Their sleep so dense, e're their flight they take;
Is there not some way where the dead have flown,
Some cord between to the yet unknown ?
By which our existence fair and bright,
Can glimmer through with a ray of light ?

We answer yes; O, wait and see,
What may be given from us to thee ;
And open thy mind that we enter there
With a ray of thought or a whispered prayer,
Instilled like the dews on the flowers of even,
That opens to catch as it falls from heaven.

DEATH.

Again the silent hearse has cast its mournful shadow within our midst; and the funeral tread has borne away one more of our number to the silent graveyard, whose cadences strike a knell upon the harp strings, in mournful melody, to the many weeping hearts o'er the last resting place of the dead, where the spring flowers will blossom and the wild birds sing their requiem, and the passer-by again pause to point the finger to a new made grave, and sigh o'er the final resting place of all.

For like the unfledged bird within its mother's nest, they see not the green fields and sunny skies that will greet their outstretched wings when they are able to soar away unfettered among the blossoms of summer.

And so it is with death to the mortal vision of many. The lips so hushed and still in death's embrace no more to *them* breathe forth in silent accents of love and tenderness, for they hear them not.

But to me they come around us in the form and robes of loveliness which earth knows not. They whisper in our ears the words of tenderness, they hear them not. They press upon their lips the love untold in words, striving in vain to soothe the mourning hearts which know not of their presence.

They bring bright wreaths of flowers from their sweet, sunny clime, and place upon their brow longing for some *known way*, in which their loved ones, still on earth, may know their presence. To let them know that the dead, cold form of clay, they laid so tenderly away to rest within the tomb, is but the rusty garment which they wore on earth to shield that pure, bright spirit form in its enfoldment which God so gloriously had made for life eternal.

Then weep no more, for while the funeral train passed on, above the hearse that bore the earthly form, I saw her with a band of spirits bright; with wreaths of flowers and harps of music she hovered o'er that funeral train, she pressed her lips of love upon the brow of those who wept for her.

I saw her strive in vain to soothe their grief, to tell her tale of brighter worlds, of green and sunny climes, in which she roamed in spirit worlds. How she longed to soothe their grief, to tell them that she lived and would leave them not, but day by day she'd come to them and strive to breathe a thought within their mind, to tell them of the sweet and lovely worlds where spirits dwell that's good and true.

I saw her brilliant in her lovely robe, stirring up the multitude of spirits bright as they passed, saying *wake* the reveries of these mourning friends of mine. Tell them that I sleep no more. That earth has not a portal to hold me in the tomb. Let them know that I live, clothed in beauty, strong as an empire; not gone away in the cold and silent dust, or in the heavens where I see them not, or feel not their pangs.

Then I saw the spirits come and cluster near, spoke in trumpet tones of love, told of beauties far away in worlds eternal. But the mourners and waiting friends heard them not, for their minds were fed on delusion, thinking of a heaven far away where spirits lived, or mortals resting lowly in the grave till God should bid them rise to judgment.

O, the joys of earth supernal! Unknown to man. Which makes life *here* a paradise when we behold bright spirits of our loved ones hovering near, bearing bright blossoms of immortality, to scatter o'er the earth, and lift us from its sorrows, its thorns, as we behold the blossoms which will perfect in the ages yet to come.

There is no death, but life more bright,
Unfolding to our view,
And from death's gloom of darkest night
To life we're passing through.

Its wisdom, and its joys and love,
Surpasses all we know,
For those that live in realms above,
Exceeds the earth below.

In knowledge and in science great,
In joys and sorrows too,
We have not passed beyond the state
Where this we do not view.

But time doth work its endless way,
To where our lives will be,
So high in brighter worlds of light,
Its joys no sorrows see.

Then God, in his great creative plan,
Of all his works we know,
Has brought the joys destined for man,
Instead of endless woe.

And so eternal praises give
To God who made all life,
Immortal to progress and live,
Beyond all sin and strife.

"Rock Me to Sleep."

THE MOTHER'S REPLY.

I hear thy sad wail of regret for the hours
Of childhood again, from my heavenly bowers,
And whither my flight o'er the earth I have sped,
And angel of light to strew o'er thy head
The heavenly blossoms of patience and love,
To guide thy sad thoughts to the bright worlds above,
That are waiting to greet thee when earth cares are o'er,
And its sorrows will then be remembered no more.

There no mildew of time its brightness can rust,
In the world which is fadeless, O, child of the dust!
Then mourn not, and grieve not, for days which are flown,
Whose fruits yield a harvest, thy soul wealth has sown
For others to reap. There's a world that doth give
Its merits impartial to all that doth live;
Its truthful endowments on each to bestow,
For *man* sees the surface, while *God* sees below.

The jewels of thought which embellish the mind,
In wisdom and virtue forever will shine;
When the veil is unlifted immortal to view,
The brightest will be which are noblest and true.
Then treasure the *wealth of the soul* to adorn
Thy life with its luster through ages to come,

For there in its brightness 'twill sparkle and beam,
Where each hidden thought in the future will gleam.

The time is so short that you live on the earth,
Compared to the length of eternity's birth,
That you should not grow weary o'er sorrow and tears ;
Like the mists of the morning which soon disappears ;
In the radiant light that is given to all,
Relieving the soul of the shroud and the pall,
Where the treasures of thought will sparkle and shine,
A radiant luster through all coming time.

Mysteries of Heaven's First View.

The joys of earth can never know the wild emotions of the soul,
Just ushered into celestial bowers of life eternal,
Opening upon the senses, the eternal morn of unending life,
Meeting face to face with friends long forgotten ;
Beholding the viewless strand of unending space,
Somber shadows dark in demon hate ;
Wild emotions of an enfranchised power,
Turbulent waves of the ceaseless soul steeped in bitterness and remore,
O'er a life long existence in degredation dark,
All, all, are these unfolded to your view
As you stand upon the threshold which opens in grandeur on the eternal morning,
Shaking hands with friends,
Clasping some loved one in the tender embrace of a fathers's ceaseless care.
Yes, all these are thine; when heaven opens up her doors to the immortal view ;
Regret where is she, in the best of lives she wrankles
For retrospection brings her busy footsteps,
Beguiling not, but showing here and there
How our existence which had thus far progressed
Had many failings, many causes for regret.
But those whose acts were best,
Seems to have a settled calmness sleeping in beauty on their brow.

Who is there, in all the busy throng of life,
When memory in her swift winged course
Doth lift the seal.
Does not open up some deeds of nothingness and shame ;
Some misspent hours.
Some trifling ways, that yields no fruit;
Such, I answer, are few among the many,
Whom sin and strife hath yielded up dark deeds in life;
All these are ours.
How can we rest in grandeur, in the eternal morn,
When unknown to us is unending life,
Such shall be ours no more.
When heaven rests her truths upon the mind,
And life shall know
That all our acts, and deeds, with us to heaven climb.

Come Up Higher.

Come up higher! Loving angels
Watch and guard thee day by day;
Ever let thy onward footsteps,
Into wisdom's pathway stray.

Hands Divine have woven ever,
Our existence to beguile,
Some one's life, perchance more lowly,
And to cheer them with our smile.

Ever saying, come up higher!
Strew with flowers their pathway bright;
This will raise the lowly hearted
One step higher to the light.

So our loved ones gone before us,
To the higher worlds above,
God has sent with words of kindness,
Full of wisdom, full of love.

Saying to our lives more lowly,
Come up higher, you shall see
He has made forever onward,
Still more happiness for thee.

Thus it is through time eternal,
God in wisdom made it so;
That our lives must aid the lowly,
If we'd higher, upward go.

This will bring each one nearer,
To a higher plane above;
For the *worst* of life is better,
If we speak to them in love.

The Wind.

The wind, the wind, ah! whither art thou,
In your wayward flight as you kiss my brow.
Have you come to me, from the far off shore,
Where the billows bound add the oceans roar,

To whisper a tale of the mariner bold,
Whose ship went down with a fate untold?
Then away in your flight, o'er the crested sea,
O'er the storm-tossed waves of the ocean free,

To the towering pines on the mountain crest,
Where you rock the eagles in their nest,—
Then whirling around with wildest freak
In the crater's rocky cavern deep;

Then away in your flight, from the cloud-capped snow
Of mountain peak to valley below,
Where the crested waves roll to the sea.
And forests rock in their mirth and glee,

Or have you stole on your wings of air,
To fan the brow of the monarch fair,
Or the ancient sage as he ponders o'er
The hidden depths of forgotten lore.

Then fleeing away in your frolicsome glee,
Where the rosy bowers and the orange tree

Are blending their richness and fragrance rare,
In thy gentle breath, oh, beautiful air !

Or do you come with a love lit song,
Which you stole away as you sped along,
From the lover's lips that are gliding free
In their fairy skiff, o'er some moon-lit sea ?

Or yet you may bring me the whispering tone,
Of anguishing hearts that are beating alone
In the dreary world with the sigh and the tear,
O'er the buried hopes 'neath the shroud and the bier.

Or do you come from the battle plain,
Where loves are lost, and the noble slain,
With a last fond message, a whispered prayer,
Which the patriot breathed on the midnight air,

In the humble cot 'neath rosy bowers,
Where innocence blends with birds and flowers ;
Thou art, O, wind! in thy freaks the same,
As where palace dome rear wealth and fame.

Where the busy strife of the world doth win,
In gaudy array of fashion and sin,
Thou art blending thy breath at the gilded shrine,
As where virtue is reaping the rubies of mind.

For free is thy breath, oh, wings of the air !
Dwelling alike with joy and despair ;
Caring not whither or whence you go,
From torrid clime, to regions of snow.

And thus I am asking, and asking in vain,
From whither thou art, but yet 'tis the same ;
You stop not to answer, for whither you go,
'Tis only in fancy that mortals may know.

LESSONS ON LIFE.

Man, in all ages, seems to be governed by certain principles. Those principles originate from events and circumstances incumbent upon him.

Life seems to be fettered within the brain. The brain gives activity to the muscular form which enwraps the spiritual man enfolded within the material.

What is this inner man? You shall readily discover two important facts, which I will illustrate: First—From whence life emanates. Second—Of what is the real substance or existence of this life composed?

Turn a leaf with me and go into the meanderings of science. First take the mechanism of mind. See how each atom which forms its existence comes from the entire universe—being a part and particle of the whole. Each atom therein coming in contact with others and combining in one individual the life of man. Thus, man is termed an epitome of the universe, because he is composed of a part and particle of each and every

atom which composes the universe. Therefore, to expound the mechanism of man, we must see of what substance man's form may be analyzed. See of what parts which compose it are of visible substances, and what parts are composed of invisible substances.

By this means we can come to the true condition of man. For first, O, Man! it is wise to know thyself.

Now then, if man is composed of each and every particle of the universe, to discover the true mechanism of man we must first see of what the universe is composed.

Of the sixty-three elements now known, are entered into the combinations of other elements, as air, water, oxygen, nitrogen, carbonic acid, hydrogen, potash, minerals, &c., and is there anything in existence which you can name, but what is a counterpart of the whole combined the elements of creation; the whole universe. All is God, in whom we live and exist and have our being. Then we must compose a part of the Infinite, as God is infinite; and then we must be composed of infinite and unchanging elements in a part of our composition. As infinite are the elements of creation, the elements of the universe, the elements of God, in whom we form a part and parcel of the vast whole—the body of God.

Thus it was that Jesus, the medium of old, exclaimed: "In God we live and move and have our being." Or inspiration—"That God is everywhere

present. Go into the depth of hell, and God is there. Go into the bowels of the earth, and God is there." "God is all, and in all, and we are made in the image and likeness of God."

Why is it so? Because we are formed of a part and particle of the entire whole, an epitome of the universe.

Composed of a part and particle of every atom therein contained, into a certain life. Through the laws of attraction which concentrate all life and bodies in a form, and holds the entire universe in one body.

For attraction pervades every part and particle of space throughout the whole, making one entire whole of all we see or behold, contained within the universe.

That attraction pervades the whole in every part and particle of space, is obvious from the simple fact, that melted lead falling from a tower will attract or combine in little round balls (by which the well known means of shot is made) as it passes through space to the earth, demonstrating that the substance of attraction is everywhere, even in every breath we breathe.

Attraction. What is it? A changing or an unchanging substance? Certainly it is not changing, or creation would long ago severed in a wild mass of confusion and discord.

Then it is unchanging. Let us see. If it is a spiritual or material substance. Material substance is changed by the laws of heat and cold.

This substance of attraction cannot be material then, as heat and cold pervade the universe everywhere, and this element of attraction is passing through space everywhere, and would become thereby changed in passing through intense heat, and frozen regions of ice and snow. Consequently if attraction was a changing substance, it would be changed to some other substance, and it would cease to attract in certain parts of the universe, and the universe would dissolve.

So you see that attraction is an element pervading space everywhere, is unchanging, and is also an invisible element—we cannot see it. Then why not reason that attraction is nothing? Because it is not visible to our sight. Let us see if it is a substance real and substantial or not. For instance, we will take this world; attraction reaches out from the sun through space, and holds this earth with a strength sufficient to bend it in an orbit around it. A world in magnitude like this could not have a substance in strength or power as substantial in a material cord, which you could see, sufficient in strength, supposing it could reach from the sun to this earth, to move it in a circular course around it. The centrifugal force would send it away in space, if attraction was not a real substance having more strength and power than any material cord, which would be sufficient to hold a world in an orbit around the sun.

So you see that this fact explains that there are

invisible substances in the universe, that it is a real element, and an unchanging element, moves the material into motion; is unseen by us, only as we see the result of its power in visible substances; material substances, which are moved into activity by the invisible which pervades it and gives it life and motion.

Again we will take another element which pervades space, and is also a substance which helps to compose the universe.

When Dr. Franklin sent his kite up into the heavens to see what was there, and as his kite touched the electric current passing by, what was this substance which passed down the silken string into his glass receiver? Was it a visible or invisible substance?

We answer it was invisible, for as he opened the glass receiver, seeming to contain nothing, they felt the shock of its substance. And yet it was unseen. And to-day it forms the invisible arteries which pass from Continent to Continent, through all varieties of atmosphere which would change a material substance, conveying thoughts in its swift-winged speed. Which would be impossible if it were not electricity here and electricity also at the terminus of its journey. Unchanging, always producing the same result.

Here, then, is another substance, unchanging by the laws of heat and cold, which changes the material.

To illustrate farther, let us see if electricity

passes through all substances like the element of attraction; or are there some substances which repel it? It is obvious that it will not, for some substances will repel it and not let it pass through. What are these substances? Transparent substances, as the lens of the eye, glass, and so forth.

Again, let us see if there are unchanging elements surrounding us and pervade through space which may be termed spiritual, alike unchanging, which is a different element than electricity, and will transmit itself through the lens of the eye, glass, diamonds, and other transparent substances. We will take light or the sun's rays. This element we are able to behold, being transmitted through the lens of the eye to the mind.

Let us see if light is a material, or not. Let us see if light is changed by the laws of heat and cold. Supposing the sun ray to pass through space from the sun to the earth, what are the degrees of cold and heat intervening between this distance?

Why, go out in space two miles from this earth, and it will not melt ice in the hottest day in summer. Here is a fact which is obvious that the sun ray has passed through intense cold and heat in reaching this earth, for we are supposing this sun ray has reached the surface of the earth in the hottest temperature of a tropical clime, and two miles away from this surface, it is intense cold,

and yet the element which composes the sun ray is unchanged by passing through these degrees.

Then certainly it is not a material substance. For, from time as eternal as the universe, light has always been an unchanging substance, traversing the realms of space to the planets which pervades the solar system, and will continue the same unchanging element of light, pervading the universe, an element within it which helps to make up the grand arcana of the whole.

How mysterious is thy mechanism, O God; and yet as we know more and more of Thee, we learn to know what composes ourselves, being an epitome of Thee. Searching after Thee, unfolding the powers Thou hast given us, learning more and more of Thee, understanding the principles which compose Thy majesty. Growing more and more in Godliness thereby.

Thou art the life of every atom, for from Thee the atoms of life are attracted in a form, composing the existence of all motion—the life of the whole entire.

Then, as we would learn more and more of Thee, O, God! let us look into the intrinsic mechanism of life, and see of what it is composed. For life is in all we behold. Life pervades in every atom which we see within the universe, which makes each atom differ from others, and gives an identity to every substance that we see. For illustration—iron is not lead, and lead is no iron. What is the difference? Each has an

individual life peculiar to itself, which makes it a substance of itself. Does each have life? What is that life? It is that element contained in each and everything we behold, which keeps that material substance while it is contained within it from changing to any other substance, which individualizes each substance from any other sub stance. It is the individuality of itself, and that which distinguishes one substance from another. Then each substance must have a life principle which continues it the same substance as long as that life is attracted to it; continues within it and is not expelling itself therefrom. Rock is not coal, and coal is not rock, and each has a life element which individualizes itself and continues it from dissolving into some other substance. Also, Ox ygen is not Hydrogen, and so on through all the different elements which compose creation. Is life visible or invisible? You cannot see the life of any substance, and yet the grain of wheat or the kernel of corn has life contained within the seed, which will expand and unfold from out this seed. Concentrated within this seed is the whole stalk of grain. Look at this seed! Is the life visible to you? No. And yet conditions will expand it forth to your gaze, as it attracts material or visible atoms to it and show you its form, as visible atoms adhere to it and through each pore and life courses within it and through it, as it attracts visible atoms to it to clothe it, and show what is contained in the life of this tiny seed.

We will now go to the life in man. What is it? What composes it? What composes his physical structure, his material form. Look at it! Here is a compound of every substance in the universe which we behold. What has acted on these different particles to draw them in a body? And what animates it into a life? See it has the life element of every substance, which was peculiar to each and every material atom and substance, when in an unorganized condition, which composes this body. The invisible element of attraction acts upon each life element in each material atom which composes this body, and unites it in one compound. And behold here we have the spiritual body, which is invisible; also the material body which is visible, entwining itself in one. Behold here is the invisible form within it, for this body has a compound of each and every invisible which individualized the different material substances before they were attracted into one body. And as the life which characterized each material substance was spiritual and invisible, these different life elements have now united in chemical affinity and formed a spiritual body as well as a material body.

Behold! Here the light has dawned. We see a material body and a spiritual body united in affinity, for it is impossible for one to come into existence without the other.

What is holding these different elements of all these various life-elements in a form or body?

Why, the unseen, the spiritual, unchanging element of attraction, which holds the universe in a form from time unto eternal time, never changing its doings. For, to-day, the apple which drops from your hand draws toward the earth, and attraction will continue the same forever.

Therefore, spiritual elements once attracted in a body can never separate, because the law which holds them in a body is unchanging, and the spiritual elements thus united are also unchangeable, while the material which is in affinity is changeable by the law of motion, and, the spiritual body being always subject to motion, is therefore expelling the material atoms which motion has changed and attracting new, and expelling them again, the same as the anatomist tells you. This motion of the spiritual form is thus creating non-affinity between the two, for the material as soon as changed would be unlike the spiritual atoms which held it in a form. It would, therefore, be expelled away, for affinity can only exist where like substances attract like substances.

This is the way the material body is changing and expelling itself away, and new material is being attracted, which is expelled in like manner unceasingly.

While the spiritual body is expanding to its complete growth and progress — like the life in the kernel of wheat, to its complete size — which is called the growth of man. If this be not the fact, why does man cease his growth at a certain

period, for he is still eating the same food and breathing the same air? The spiritual body is the unchanging model which always sustains us in the same form or species, through all change and waste atoms of the material, until this non-affinity becomes so great that the spiritual ceases to impress or display itself through the material, and then, like all other bodies, its development requires another condition as all things are moving onward by God's laws of progression, consequently its development would not require the material to infold it, no more than the insect would require the egg after its life had developed to a certain size or growth.

So we would gradually become more and more in non-affinity with the material, until the spiritual body expelled the material body away entirely, all at one time, called death, instead of the progressive manner, by the invisible atoms which changed the material once in seven years

While the mind which holds the spiritual body to it by the law of love, subject to its will, desires no change but a perpetuation of the same identity, or love of life, as mind develops the nature of the unchangeable elements which compose its origin. The substance from which it is created and the created must naturally sustain a nature the same, and desire the same, as the nature of the elements from which it is composed.

For illustration, a material substance which was constantly changing from one substance to

another, or to different forms and shapes, must desire change as its nature, and follow the law of its being, seeking change the same as the nature of the elements from which it is composed, while an unchanging or an immortal immaterial substance could not desire change but perpetuation of the same identity, being composed of unchangeable elements, it could not desire a position differing from the nature of the substance composing its life.

Consequently, there is seen to exist in nature two opposites—material which is seeking change and immaterial or unchanging substances which desire no change, but perpetuation of the same identity through life eternal. Hence it is seen, the love of life so innate in all animated beings, from the smallest atom of mind which shrinks from danger, to the highest development of intellectual reason in man. But as mind expels itself with the spirit body, which is attached in affinity to it, and which it holds subject to the will of this mind, the same as in its first manifestations through the material, it steps forth in another condition suited to its wants or developments. And the material body lies a motionless, changing mass of material substance, desiring change, seeking its affinity in the elements from whence it came. The spirit body has stepped forth free in power; having the same organization, living, breathing, governed by the mind, the will being the real and eternal man. Invisible to man be-

cause it is composed of spiritual elements, held in a form by the invisible force of attraction, which is in affinity with it. Attraction being also a spiritual substance, the two could never cease their affinity, "as like substance attracts like substance."

Here, then, is an immortal body governed by the will, the mind which sits enthroned within the spiritual brain, the same power which has moved it into activity in its first creation, and continues the same in all eternal time.

What laws, then, in space are governing the spirit body or any spiritual substance? Certainly the law of gravitation does not, for that attracts the material and holds it to this earth. The law of gravitation has never controlled the spiritual mind, not when it was in harmony with the material and dwelt within it, for mind has been ever able to send its thoughts away to regions of space in the most distant parts, from which it had its origin. The law of gravitation is not holding thoughts. We can send them away to the distant stars, and then back again. They could always traverse where any spiritual element could go, and yet they were confined to the central orb, the mind, and came and went as the mind saw fit to dictate.

Therefore, when the spiritual body had expelled the material body which the law of gravitation held to this earth, it was then no longer in harmony with the material, and the mind governed the spirit body by the will the same as at

its first formation; therefore, the will or mind, or thoughts, could traverse space, the spiritual body subject to the will of the mind, passing away through the air, the same as thoughts now soar away to distant regions and return.

Space would be no more to impede the course of the spiritual body than it would any spiritual current or element which passes through space, the same as the electric current everywhere around us, then away in distant regions space would be no more, in comparison, to impede the spiritual body, moved by the will of the mind, than the ocean would be to the fish which glides its sylph-like proportions everywhere through it, whether it be to some coral cave, where in the tiny egg its life began, or away through its silvery depths to some more beautiful resting place.

Such is life immortal, invisible and unknown to man, who is unfolding in the first era of his existence, blinded to the beautiful existence he is yet through change destined to fill. As the worm enwrapt in its silken cocoon is unable to behold the golden-winged butterfly it is yet through change destined to become.

So are we to-day. We live in God, and it will be the same through all eternal time—each change ascending higher in the nobler perfections of Deity. Yet it hath no ending, for space is boundless and its realms are infinitude. Then, O God! Thy majesty enfeebles our tongue to depict, and Thy beauty is from everlasting to everlasting.

The Seasons.

The incoming life of the seasons is Spring,
With snatches of song on her flowery wing,
She is lifting the buds into opening flowers;
From the ice-bound fetters of wintry hours.

She is spreading the brown earth with carpets of green,
Interlacing with cloudlets of silvery sheen;
The waters are leaping and laughing in glee,
On their murmuring voyage away to the sea.

Thus Spring, with light footsteps over the earth,
Awakens to life the glorious birth
Of nature's sweet voices again on the ear,
In musical gladness with sunshine and tear.

Gliding onward and onward, with frolicsome glee,
'Till the song of the summer and hum of the bee
Is the musical lay she is singing so sweet,
O'er the blossoming landscape submerging in heat.

While to cool her warm forehead the zephyrs at play,
O'er the green flowry meadows are winging their way
To the green leafy bowers where the song of the bird
"And the musical lay of the Cookoo is heard."

The butterfly gay and the humming bird sweet,
Are winging their way to some rosy retreat,

Gliding onward and onward, to sip from the flowers
The sweet honey-dew in the bright summer hours.

Thus she sings the glad song of the sweet summer time,
'Till she wreaths her fair brow with a wreath more sublime,
And tinges the glow of the blue summer sky,
More complete with the hue of the autumn dye.

She sprinkles her costume with silver and gold,
From treasures she's bearing in measures untold,
To lay at the feet of the reaper of sheaves,
And bring the ripe fruit from the clustering leaves.

Thus onward she glides in halo of light,
'Till autumn winds come, with frosting to blight,
And scatter the leaves to spread o'er the bier,
She's bringing to welcome the close of the year.

Then she flings o'er the earth her mantle of snow,
And fetters the streams in their murmuring flow,
And brings the white robes of pureness to dress
The close of the year in the sweetness of rest.

Thus man, like the seasons, is gliding along,
In the spring of his life it is gladness and song,
The summer is bringing a joy more complete,
The perfected blossom is bringing its sweet.

Until in the autumn of life, it is more
Complete in its treasures of mind laid in store,
'Till the winter of life in its pureness is dressed
And the white robes are bringing the sweetness of rest.

But rest only comes to the body of clay,
The spirit immortal is winging its way
To worlds more complete, where the seasons doth bring,
The verdure eternal of glorious spring.

Higher.

Higher, upward, man an woman,
Each and all new truths to gain;
That your footsteps leave impressions
On the monument of fame.

That to history be transmitted,
Deeds and truths that may be thine,
You have earnestly unfolded
To the onward march of time.

Higher is this age of progress,
To the age of long ago,
When the martial tread of science
Beat so turbulent and slow.

Then why not each one endeavor,
For the men of ages past,
Knew not that their lives forever
Down to history would last.

Hills of progress rise before thee,
Onward! search the depth of cause!
It will lift thy mind still upward,
And unfold great Nature's laws.

If your life-work has been ever
To promote the Truth and Light—
Braving scorns and persecutions
That you may stand in the right,

Then the life which is eternal,
On the hills of Time will gleam;
When from earth you'll take departure,
Still more brighter life will seem.

The Life Stream of Man and Woman.

Upon the banks of a tiny stream,
  Which from the mountain rocks did gleam
Like a silver thread, and wound along
  Through moss and flowers with murmuring song.

There played two children, a girl and boy,
  Among the pebbles in childish joy;
And each so happy and full of glee,
  Seemed like the rivulet, in nature free.

They wandered on and the brook grew wide,
  And I saw them playing still beside
The stream, each gathering flowers that grew,
  Upon its banks, in the glistening dew.

Or climbing trees where the wild birds sung
  In the branches which o'er the waters hung;
Then away with the butterfly and bee
  In a chase among the blossoms free.

Then rolling upon the mossy green,
  Which fringes the banks of the sunny stream,
And gazing away in the bright blue dome,
  Where the sunlight strays from its far-off home,

And tinges with glory the mountain crest,
And the eagle's home, in her lofty nest,
And they gaze on the glory with wondering eye,
'Till weary of searching the bright blue sky.

They fall asleep in a golden dream,
And the hours speed on with time unseen;
And none could doubt but nature smiled,
The same her treasures upon each child.

That God made the sunshine, the fruits and flowers,
Alike for both in their youthful hours,
But as time sped on a change came o'er
The two that seemed so equal before.

For the stream had grown to a river strong,
And I saw but one that wandered along
By its banks, to gather on every side
The wealth of fame for his manhood's pride.

From the halls of learning of ancient lore
He coined the wealth of mind in store,
And the world's bright laurels he gathers now,
To crown with honors his manly brow.

But where is she who strayed by his side,
Gathering treasures where the stream did glide
The same as he, in their youthful hours,
Gathering gifts from nature's bowers.

Ah! the world has said the time has come,
When her sphere is only within her home;
That God had bestowed the treasures of earth
Upon only those of mankind's birth.

That the river of life with its jewels so fair,
Bringing wealth to the mind and the intellect rare
Were only a gift by that bountiful hand,
Intended, most surely, for none but the man.

Oh! selfish man! when treasures by thee,
On the river of life are gathered so free,
That you covet them all, and think they were made
By a partial hand at thy feet to be laid.

LESSONS ON LIFE.

CHAPTER II.

Prosperity prompts man to action. Nature gives him suitable means whereby to unfold these latent powers so visible in each and every life.

Behold the forward march of ages! Giving each life suitable means to develop therein, unfolding the principles so long slumbering in obscurity.

Time was when man looked into the dark unknown and from out its terror chilled humanity with scenes of horror. For its dismal vaults echoed no answer to their vain inquiries. Why was it so? Because superstition in its wild imaginings closed up the sepulchres in obsequies and funeral rites, and upon it closed the seal, which was death to the searcher's gaze.

Time buried them in oblivion and no echo answered whitherward they had flown, until reason unfolded the truth for evermore to our gaze. How was it accomplished? By the wayward blossoms which expanded into life when reason resumed her sway through some organizations more richly

endowed by nature for the accomplishment of greater efforts in mental adaptation. Therefore, reason and enlightenment prevailed because these are based on truth. Facts which sweep the imaginings of erroneous conclusions like the mists from the brow of heaven, when light enfolds her radiance in noonday effulgence, radiating the earth in brilliancy.

Where is man to-day? The mist is fast dispersing from the hill tops, and the valleys beneath catch a glimpse of its grandeur. Heaven smiles upon earth, for the reflection of mind is ever lifting the veil which shadows in gloom the gifts of reason, with which God has so nobly endowed each and every individual of His creation.

Go where you will, reason is sweeping before its footprints false creeds and theories of the day, whose foundation rock stands not upon facts—demonstrated as facts to man. Why is it so? Because man is not content to follow the wild imaginings of past ages of superstition. A holier light of truth has dawned to man; for to-day science teaches a truth, demonstrated as a truth, by which facts lead the way and open up the light which is eternal.

Immortality is known to be a fact, for immortal principles have been discovered to exist which make up the component parts of the mechanism of man. How have these been discovered? By the unfoldment of reason in man, which has from age to age been constantly brought to light.

Who have brought these immortal elements to our comprehension and made a certainty of existence? It has been the voice of reason. For I have shown you the elements of the universe, which compose the form of man's physical structure and the elements which are unchanging, consequently immortal, which compose and make up his invisible, unchanging, immortal form enclosed within it.

Let us see what first unfolded these immortal principles or substances to exist, and from which creation is composed. Reason, which has had its rapid growth all along down the ages of time, until the present orb of light, the voice of inspiration, has come to man through the path of science, which discloses the principles by which mind exists; discloses the powers of the mind its actions upon the body, the physical structure. The emotions which characterize the mind and makes its existence a certainty. The ways and different means by which it forces itself throughout the body, and also acts upon the mind of others, through its will powers making it to move in a channel by which the thoughts of one mind may be imparted to the thoughts of another, independent of the material, for mind is not material, therefore, mind is the governmental power which moves the material and makes it subservient to its will. This is the means by which minds which have expelled the material form away from it entirely, can also the same in its

own identity move the material of another person if that spirit mind can throw its thoughts upon the mind of another mind, which has not expelled the material body away from it. For this disembodied mind, freed from the material could, therefore, act upon the mind which was not disembodied from the material, as the material is only a substance moved by the will powers of the mind, consequently would not be governed by the material, for material is always governed by the mind, and invisible forces of the spirit form. Therefore mind is an independent identity of itself, not subject to the material, for the object governed is always subject to the powers that govern it. So you see mind, whether disembodied or embodied in the material, would hold its supremacy and individual identity. Therefore, mind is the thinking, the reasoning, the invisible, which forms the eternal mechanism of life. It is the existence, the comprehension ; the thought, therefore, is the eternal creation of existence, for this is the immortality of man.

The invisible, the life principle, which moves visible objects and makes us a living, breathing existence.

I have explained the elements which compose mind in the preceding chapter of this work and my position is immovable for it is founded on facts, which are susceptible to reason ; therefore can be substantiated as truth, as we do not wander from known laws and principles extant

throughout creation. We only take up facts to illustrate a truth of immortality.

Then if it can be refuted by facts we will say our structure has dissolved ; if not, we say it is a new born principle, eternal forevermore, and silence must concede to us our position.

Written upon the pages of history, man was destined to lead before him the fulfillment of prophecy. How could this be done without some principle by which this fact was produced? Intelligence seemed to be spontaneously given from some unseen source which acted upon the minds susceptible to this intelligence. Shall we say God was a being who was forbidden the way and means by which to communicate His intelligence alike to the creations which He had made and formed into life, by which means he could not have the ruling power over all, and each and every one, susceptible to the intelligence imparted throughout all and in all alike? We answer that God is Infinite ; therefore, He could approach one individual as well as another to impart invisible intelligence.

But it seems historic records of man in all ages, as well as this, have had certain individuals through which inspiration came, or individuals whom to impart some kind of manifestation which was invisible. We answer that this invisible intelligence must come from a finite power. Why is it so? From the simple fact that this unseen intelligence seems to be limited to certain

organizations or adapted to certain organizations adapted to the influence of mind. As some minds are not governed and controlled by the will power of another mind, here is the point: If this intelligence was from God, this theory would make God subject to some minds, and some would have a stronger will than He; consequently could not be operated upon to impart the thoughts.

Thus you see how flimsy is the assertion, that intelligence invisible which has come to man in all ages, must originate from the Omnipotent mind, who was unable to control each and all alike.

But we do know from known principles and facts that the mind of man, whether in the material body or out of it—we care not which—has a power within itself to throw its thoughts upon another mind and make that mind subject to the influence or will of another mind; speak the thoughts and move the material according to the will of the mind controlling that individual, whether it be to see what that mind designed for them to see, or whether it be to speak what that mind designed for them to speak, or whether it be to move the arm and write sentences, or whether it be a paralyzation of the whole system, according to the will of the mind operating upon that individual.

So you see we are only showing the action of mind upon mind, and demonstrating new prob-

lems for the investigation of man, to see from what source the various effects are produced which are moving humanity onward.

As I have shown you in various ways how invisible intelligence comes to man and demonstrated the immortality of mind, let us go into the meanderings of science and unfold new beauties yet a little farther.

Who shall say that man is immortal, and then prohibit the immortality of life, possessing other forms and shapes? Though horrifying it may seem to break upon the ear, let us see what is truth and what is not truth. Though buried deep by popular sentiments, nevertheless cannot evade its certainty. Shall we try? Let us know the truth; on truth only shall we base our arguments.

On truth we must stand. All is truth which can be demonstrated as a truth.

Therefore let us learn the truth, for truth is God, working all and in all.

Then let us see if life dwelling in other forms and shapes than this which is identical with man is eternal or is not? We answer, it is.

And upon the same basis which I have proven the immortality of the life of man, I will prove the immortality of all life in all its various forms, subject to the conditions of its development.

It is plainly seen that change is written in insect and animal life; and yet that change has not destroyed the identity of that life. The animal creations are never losing their identity; for the

material which composes that form is moved by the invisible principle of life. And life, as I have shown before, cannot cease to exist, because life is held in a body by the unchangeable element of attraction, out of all the invisible life principles united in chemical affinity, from each and every material atom which is drawn in a body by the forces which acts upon the life principle which is individualizing each and every material atom concentrated in one body. This would unite an invisible spiritual form, if it were possible to conceive how an invisible form was united, for the life in each material substance is the substance which gives that atom life or motion; and as I have shown you in a previous chapter that this life element was invisible, acted upon by the universal substance of attraction, concentrating in a certain body such material atoms as were harmonizing or affinitizing to unite. Such atoms, when uniting in one body, would form a life peculiar to the atoms thus concentrated, and this life would be abundant in all the various forms and shapes which we behold.

For illustration, elements which have no affinity for each other, as oil and water, will unite in chemical affinity if potash (which is having an attraction for both) is introduced, thus forming a compound different from either of the substances introduced or contained therein. And again, let acid be placed therein so as to produce a non-affinity of these elements united in one, it will

separate the old compound, forming a new one.

Thus it is that the material body dissolves. For substance uniting in one compound will dissolve the elements contained or the elements which make up the old compound, will, by the introduction of some other element, as the acid introduced in this composition, separate and unite again in a different compound.

Therefore, it is evident that certain material atoms uniting will form different substances and different compounds. So it is with material atoms contained in a body or compound, and that body affinitizing into life would produce a life, a shape, and a form peculiar to the atoms thus concentrated or uniting. Thus it is we see life in so many different forms and shapes, so extant throughout creation. The life is peculiar in form and shape to the atoms uniting or predominating—one more abundant than another, and concentrating in affinity.

Thus it is you see the glorious perfection of Deity and the majesty of the elements which composes his form, constantly moving on in creative principles unchanging and eternal.

O, God! we are awed with thy majesty as we comprehend the mechanism of thy structure.

See the creative principles which forms life into existence and perpetuate that existence in all time to come. For look to-day at the new insect life which springs into existence from certain individual atoms affinitizing together which com-

poses that life, and changes from one form to another.

That life is perfecting more and more to a higher, nobler existence, making up a universe perfecting more and more as they reach higher and higher, unfolding in the elements that created them.

How is this accomplished? By the laws of progression, which is moving all things we behold, higher and higher, toward a more perfect existence.

Take the history of man. Science teaches us that progression is bearing him onward steadily as the wind which sweeps onward eternally.

Progression is written on the face of nature everywhere. The waving fields denote it, the tall wilderness falls away before the giant strokes of civilization, and every breath wafts us on to a more perfect existence. Why is it so? Because God has decreed it in the forces which move His entire form—the universe.

Behold, where you will, life grows toward perfection, searching more and more after wisdom, unfolding new sciences, bearing us onward, steadily in one forward march; completing new truths, traversing unknown fields of science. If life in man is progressive, then life in any form or shape in which it may exist, is also progressive. For life is an individual identity of itself, an eternal immortal element; some possessing it to

a greater and some to a less degree, as we see manifest in the creation around us.

Life in man is simply an organization more perfected in its unfoldments, being an existence adapted as such from the more refined elements that enter into his combination or compose his origin.

Therefore, we would be more susceptible to greater and more rapid advancement, being a mechanism of elements combined in one form to the adaptation of higher reasoning faculties and yet the lower order of life possess the same faculties or attributes of mind, but in a less abundant quantity, in many respects, which makes them a lower order of life, and yet the elements which compose their life is from eternal, unchanging principles and substances, which makes them alike immortal as well as all the life elements which we behold. Why is it so? Because the element which composes and makes up a certain life is from the Infinite; consequently it is an established fact that life is eternal, for the atoms which are in creation now are eternal, forming life.

Space is a substance from out which originates life, for life is in space. Every atom which exists in worlds exists in space. Air condenses and forms the element of water. So the elements of space condense into substance which exists therein. How is this so? Because organic bodies, dissolving, separates its atoms into

the elements of space, and worlds propogate from atoms existing in space. For by chemical illustration the physical form of man, by the invisible workings of anatomic laws, expels the particles of waste atoms of the physical form, into the surrounding, into space, and also attracts new the same unceasingly. Then air or space must contain all the invisible particles of the physical form. For the physical atoms have been expelled forth, replacing them with new, through air and food, thus supplying the invisible change so imperceptible to the human physiology, nevertheless true, a fact developed through science. Then, as air is the element of space, space must contain the ceaseless supplies of, and rejected elements, of all life which maintain the same process of natural change common to all bodies.

Air is seen to contain water; air is the elements of space in motion. By this air subsistance is given to creation. Then air must have an element to meet our wants. For by this air the senses seem to come. How is this proven to be a fact? It is proven in this wise: Exclude air, or the life of the air, from an apartment where a person sits, and what is the result? Insensibility is the first impression seen to affect the mind. How is this, if the air is not the feeder, which brings us our thoughts. Then the air contains an invisible element which we attract in breathing, when uniting in chemical affinity with the mind, produces consciousness,

which make us different than inanimate bodies, such as planets and worlds. Then, how is air bringing us our thoughts? We see it in this wise, as I stated previously in the commencement of this work: That the invisible form was what moved the material. So you see the action of this spirit body is to breathe, and this moves the material portions of the body which you see. Then the breath is the action, the movement of the spirit form which gives activity to the material. Then breath must be eternal. A movement of the spirit body, which process brings life or consciousness into the spirit form. Through chemical affinity the inanimate mind lies in the spirit, brain or form. Then the motion of the spirit form is breath, simply the movement of eternal laws, attraction and repulsion, which are spirit forces.

Does the breath draw in elements? Yes. What are those elements? Combined together here in the air, near the earth, is the spiritual and material elements of air united. Then you have breathed in spiritual elements, have you not? These elements, then, passing to the inanimate mind, which gives life and circulatory powers, the involuntary motion, the motion to the material. The mind being the common center of this power, consequently these elements, which come within the breath, must move into the common center which gives life and motion to the body. What is the result? Here is produced within the mind—which is opened to receive it—the unit-

ing of two spiritual powers or substances in chemical affinity. What is the result? Thoughts are produced by the unity of these elements. The circulatory motion of the body is in the heart, being the common center of attraction. So you see there are two powers—one is centered in the mind and the other centered in the heart. This is what distinguishes the life of man, a different being than the life of worlds. Then again to our subject. The spiritual elements which we breathe coming in contact with the spiritual brain, being in affinity through the harmony of the laws of life, unite in chemical affinity and forms an element differing from either, being a compound identical with itself, and forming into life, as they are both composed of life elements, uniting in one harmonious whole, perfect and immortal existence; because uniting from immortal elements, this brings an immortal existence formed and composed out of immortal elements. What is the result of this unity? Consciousness; for as I have shown before, the air contains immortal unchanging spiritual elements. That the air is the elements which compose space —being only space in motion around this earth, so the immortal elements seen in the universe must be therein contained.

Now then I have previously proven that the material body concentrated all the life elements contained in each individual atom which makes up the material body. Then here are the immortal

elements, the life in each and every atom concentrated in a body by the laws which hold these material atoms in form, the physical structure of man, thus combining the invisible atoms peculiar to each material atom, which individualizes each material atom, one from another, and is the life of it, which keeps material atoms from dissolving into something else; thus individualizing a spirit body from unchanging immortal elements.

Then, as I said before, the immortal is the life, the substance which gives life and motion to the material. What is the result of this motion seen animating the material? It is attraction and repulsion, and moves the spirit form into activity, thus moving the material the same. And behold the living, breathing man.

Then, as the nature of this mind is immortal, it seeks nothing but what is in accordance with its nature, but what is in harmony with the elements which compose it. This is immortality. Consequently you see every life, which is a living, breathing mind, shrinking from danger, shrinking from anything which infringes upon its existence.

Consequently the love of life is said to be a law governing all life and all existence.

This mind, then, acts in accordance to its desires. This mind governs the spirit body, and the spiritual body the material body.

The thoughts of man partakes of the nature of the elements which composes them. This is im-

mortality, the love of life, the perpetuation of the same identity, and binds and holds itself together according to its desires. This love of life being an attribute of mind, an attractive law holds it in a form, an existence, for evermore. For here are the elements. uniting through chemical affinity, which forms a compound, which is mind. This mind, then, is a substance governed by another law, the law which acts upon immortal principles, which is in harmony with the mind, and this is the aw of life. This law, then, is governing the mind; the mind is governing the spiritual body, and being composed of unchanging elements, would affinitize itself to it, and thus hold it in a body, as long as mind existed, which would be eternal. The material body could not be in as close affinity with the mind, in its impressions, one upon the other, after the spiritual body had expanded to its complete unfoldment the growth of man, for this reason: The material body, affinitizing itself to the spiritual body, would gradually become less and less in its affinity, for a changing material substance could not act in harmony with a spiritual substance after that connecting link, which bound them together similarly through growth or expansion, ceased to exist, to a certain degree, for love of life or perpetuation of the same identity is contrary to the nature of material substances. Being of a changing substance, it must seek its affinity in something new, some other form of

life, in which its nature is to expand in growth, or change to the elements from whence it came. Its desires reach out after the nature of material elements, while mind, being composed of an immortal, unchanging substance, clings to the nature of its existence, consequently desires no change, for it would be impossible for unchanging elements to seek a condition contrary to the nature of the elements which compose its being. Thus you see its desires emanate the inborn principles in mind, perpetuation of the same identity, while the material body separates away to the fountain from whence it came, forming other conditions of life and matter.

This is, then, the action of the material constantly, for the spirit form is constantly attracting and expelling material atoms, which help to make up the material body. This is the action of the spirit body, acting in harmony with the material, for this is the desire of the material; but the mind which has formed with the action of the spiritual body, the product of which are the thoughts, the emotions, the passions, the reason, which have come through the respiration, the unity of the spiritual entire, as a drop is to the ocean of mind. Therefore, as the mind holds the supremacy over the spiritual form uniting, from the elements which compose it, as I said before, through chemical affinity, this makes it subject to the desires of the voluntary power, the mind, which is immortal, which is love

of life, and holds it by this connecting link forevermore in a form. This is the reason the spiritual form has a permanent existence through all change and waste atoms of the material. It is subject to the mind, which is the love and perpetuation of its existence. Therefore the mind is fettered in the material as long as that material is affinitizing to it. When the material becomes no longer in affinity with its life principle it is subject no more to the power of this life. And then this life expels it away from it entirely, which is the change called death.

When the material is harmonizing with the spiritual power, held and concentrated in any part of the body, and has a non-affinity in a certain degree in some other portion of the body, it produces pain. For the elements are striving to free themselves from each other, or to again equalize the unbalanced electrical forces throughout the system, thus creating discord and inharmony. Thus it is seen that some individuals are having a diseased brain; the elements are not harmoniously uniting, being interrupted in some parts, or shut off in their avenue to the mind. Thus if one element were wanting to complete the whole, being interrupted by the non-affinity of some avenue to the mind, it would not unite in chemical affinity to produce thoughts, or perfectness of thoughts, and so unconsciousness would be the same as though no spiritual element was reaching the mind at all

until a healthy action were again restored between the spirit and material, or the spiritual had freed itself from the material entirely, and thus stood alone in its own power, unfettered by the material, an individuality of itself.

Let a person, for instance, receive an concussion of the brain, the original harmony of the spiritual and material combined is disturbed. Therefore the avenue which conveyed elements to the mind, (the product of whose results is thoughts, or to produce thoughts to the mind,) would be disturbed by the non-affinity of the material, and the elements which produced thoughts would not be carried to the mind so as to unite in perfect harmony, consequently the mind would be disturbed and produce imperfect thoughts or unconsciousness would ensue, until light broke forth again by the restoration of these avenues which convey thoughts to the mind, or, rather, the elements which unite in thoughts when affinitizing in perfect harmony. This is the action of the mind when disease or a fracture of the skull is destroying the material faster than the action of the spiritual is expelling the incumbrance of its waste atoms away.

Thus fettering and closing the avenue by which thoughts are conveyed to the mind, or the spiritual elements which produce thoughts when conveyed or attracted to the mind from the air we breathe, thus uniting to form life or consciousness, or the comprehensive living element of identity. In sleep, mind closes itself like the

flower closes when sleep or rest is required, and shuts out the surroundings, and will not receive elements to unite in thoughts. Mind is the same when receiving an injury; to cease consciousness it closes in itself its own life, while the spirit body continues or keeps up its involuntary forces of motion still, as in slumber. Yet mind wastes not an atom of itself through all the change and waste atoms of the material; though it be years, and if restored again in its harmony, the spirit with the material, mind will begin exactly where it left off, proving it to be an immortal, unchanging element, for the brain may be an entirely new substance through its ceaseless change of waste atoms for new, from what it was when consciousness ceased action with the mind.

Yet the mind has not wasted an atom; showing that mind and material are two different things; one has wasted entirely for new during this period, while the other, or mind, has not wasted an atom, not even to the completion of an unspoken command or finishing sentence.

If thoughts are not illustrated from what I have given you as being the result of spiritual elements from the air coming in contact with mind, blending in chemical affinity, whose products are thoughts, I will bring farther proof to show you how thoughts, passions, emotions, reason and consciousness are gathered from the elements combining in chemical laws with the mind to produce it. First, we will go to the tropical clime. There

you see life forming into existence. There you see that life is inferior in thoughts and mental endowments to the life in the temperate regions, or near the poles. Why is it so? Because in the tropical climes heat rarifies the air near the surface of the earth, expanding it until there is so little density or oxygen, the life of the air, in it, that the inhalation of this air contains but little of the essence of purity. Therefore, you see the sluggish weak-brained native of those climes possessing but little intellectual endowment, capable of receiving but few thoughts, as his organization is suited to the condition in which he had his origin. Then we will go to the native of the temperate zone, where life and beauty abound in the air—being more dense—therefore is containing more of the life principle concentrated in a smaller compass. You see the inhabitants of those localities, capable of higher intellectual efforts, and their brain organized accordingly, for all life is suited to the condition in which it has its origin.

Then we will go to the atmosphere around the poles. Here you see the atmosphere by the motion of the earth, less in quantity and the native there is not so intellectually endowed as in the temperate regions, which is the best adapted for mind and intellectual efforts than any portion of the world. Why is it so? As I said before, the reason is obvious that intellectual endowments, thoughts, emotions, and all which makes mind a

conscious existence, emanates from the combined forces which create all life, making it a perpetual identity of itself from immortal unchanging elements, which help to compose and make up the universe, gradually growing more and more eternal in beauty, perfection and grandeur, as we drink in more and more of the divine essence of God and his Infinite elements.

When we come to the mind of Deity, we have only to reason from analogy; but if man is an epitome of the universe, and those elements which compose the universe organized in bodies corresponding with the universe by the laws of attraction, and the result of this unity or organism produces thoughts in man, then it is analogous to reason, the organized whole would create an omnipotent mind as superior in intelligence to us, as far beyond our comprehension, as the elements are more abundant that make up the whole, or perfectly blended together in complete harmony, having an equal balance of all elements combined in one grand whole. This would create perfectness of intelligence, for are not we an unequal balance of elements combined, which compose us? Therefore we are imperfectness, for we have more of one, and less of another element which produce different attributes of the mind which compose our life, and as we are superior to the smallest insect life that exists in our bodies, so God is as far away from our comprehension of intelligence as the intelligence

which we sustain is superior to the smallest animalcule that exists in us.

So we reason that as we advance in intelligence toward Deity, it will be Deity advancing, too, for the elements which compose Deity compose us, and these elements from which we have our origin are constantly more refining toward a higher grade of intelligence.

So we can never reach Deity or the perfectness of His intelligence. When we may have reached intelligence as supreme as God to-day, will not Omnipotence be through the same law of endless progression as far beyond us as His intelligence reaches beyond us to-day? Through the elements of perfectness which compose our origin making us higher beings blending toward a higher life, it is analogous to reason that Deity will, for through the progression of all life and atoms which compose our origin, we are perfecting to a higher grade of human intellect.

So we reason that God is progression in the same proportion as the elements which compose His form, are perfecting higher and higher in which we exist.

And we are ever reaching nearer and nearer to a more perfect existence as we advance through the endless chain of progression, in the elements of life which compose our being.

Mesmerism, or what is termed animal magnetism, also proves the spirituality of the mind; proves that the mind is a spiritual element, for

will, which moves the operator to act upon the subject, proceeds from the mind. The mind is the power acted upon by the subject to receive the thoughts and desires of the operator. Will is an emanation of the human mind. It acts through the body and gives motion to the physical form. Let us see if will is not consciousness and individual identity of the person from which flows this will to act upon the subject mesmerized.

Take for instance the subject and operator of animal magnetism. Place them for instance at the distance across the room, and if the subject speaks the thoughts of the operator, certainly the operator's thoughts have traversed the intervening distance, an individualized substance from the operator's mind to the mind of the subject, and those thoughts are invisible, and the subject acting the thoughts and will of the mind of the other, is moving his motions accordingly.

Thoughts then must be a substance, for you see the result of their power upon the mind, obeying their influence. Can you discover this emanation from the mind of the operator, termed will, which has passed this intervening distance from the operator to the subject? No, it is invisible, yet it has penetrated the material to reach the mind of the subject like any spiritual substance which passes through material. How has it reached the mind unless it has passed through a material substance to come forth from the brain of the operator, and enter through the surface to the

brain into the mind of the subject mesmerized, and acting upon the other person's mind. You see it is an invisible substance—the will or thoughts you cannot see; it is spiritual; the same substance as the mind from which it emanates. Then if mind is invisible, is it not like all invisible and unchangeable substances or forces, which are not material, and yet thoughts or will is consciousness, a product of the mind, the immortal identity of man, which is not decaying. We answer, the invisible substances so explained are those forces in nature that are unchangeable, not matter which is moved by the mind. So you may go to the lower order of animal life, and see the same forces of will emanating from minds inferior endowed, for will is the action of mind in thought; whether high or low its attribute pervades all forms of life. The serpent, for instance, sends its will into the branches above him and desires the bird, fluttering into his embrace, and yet this invisible cord, which is the thoughts or desires of the serpent which has drawn to him his tremulous prey, is an invisible substance reaching out from the mind of the serpent to the branches above his head and consummated the same result as a material cord which you could see would have done alike with the same effect.

Thus thoughts are invisible, yet as real in individuality of substance as though you were able to behold thoughts with the organ of vision. So it is unreasonable to argue that invisible sub-

stances are nothing, or that mind is material, for unlike material objects it is invisible, also unchangeable. For thoughts are thoughts, no matter how feebly they may shine through the material casement. The mind produces thoughts always as the result of its action and nothing else, while the action of the physical form is never the same substance thrown off each hour of our being; it is a different substance of waste atoms of changeable matter, unlike the same as before, a different product of waste atoms of refuse substance in every moment of change in the human life. The flesh of the young is not the flesh of the old, or of one or two years, or of various periods in life, it is always change in each period of the human or animal form, while the mind is always the same identity of substance whose action is the same result of substance, thought; from youth to age, through all the change and waste atoms of the material body during that period. The product of mind is always thought, while the product of the body is a changeable flesh, never the same identity of substance. Then, we argue that mind is immortal, invisible, a spiritual identity of itself, while the body is never the same, and if my position is immovable from known laws and sciences governing the human frame, then you must accede to me the discovery of immortality from immortal principles, embedded within us and constituting the human mind.

Mesmerism proves the result of mind independ-

ent of the physical form and its identity of existence, and its own powers of action, proves mind an invisible spiritual substance, the process of whose action emanate thoughts, a like substance of the same nature as its being. The eternity of the human mind.

A SERMON.

INVOCATION.

O! thou infinite and all-wise God, in whom embodies all life, all perfection, whose unseen workings move the great machinery of nature, and give life and existence to our earthly bodies, unfolding in our infantile creation like the blinded, creeping worm, unseeing the glories of a higher existence. O! most glorious Omnipotence, as we seek after Thee in Thy thousand manifestations which Thou hast surrounded us, our voice seems unutterable to depict Thy glories. Thou bringest us the gentle breath of the wind, and we inhale therefrom the life element of our existence. We gaze upon the moving millions of worlds sweeping on through the realms of space, peopled with intelligence and happiness, as we looking higher with a brighter vision to all coming time in beauteous worlds.

Let us here resolve that we will learn more and more of Thee as we look away into the skies from

which the bright angels have come and wafted the spirit of little Willie homeward. Unutterable are our praises to Thee, O! God, Thou another of all life, and our praises are from everlasting to everlasting.

Before me lies the little tiny casket of the earthly form dear to us, in its marble beauty, because it once embodied the life of this little one and is a miniature of its earthly existence. But while we treasure the earthly garment, and cling to it with such fond endearment, we know the more beautiful and eternal form is to go with us throughout the endless ages of eternity. Then why do you mourn, waiting friends? Look not to this earthly garment for consolation and comfort, for all that animated it into life, the spiritual body, has expelled this earthly form, "the tabernacle wherein it dwelt," and this spiritual body has entered upon a higher and more beautiful plane of existence eternal for evermore, basking in the sunlight and joy of eternal grandeur, which is not subject to decay.

In sweetness he lingers near you, wafted in the arms of love by those who have gone before him to the summer land.

Lovingly they cherish him, as I see him now garbed in the robes of beauty, so like the veil of a fleecy cloud, looped away from the tiny arms with fadeless flowers, worn by the innocent, the good and pure.

Death to him had no dread or sorrow, for he

had not lived long enough upon the earth to imbibe within his bosom the teachings of those who have learned to look upon this change from mortal to immortal with so much fear and dread, and uncertainty as a grim messenger. Because they could not see that death, as we call it, is only opening the flower-encircled door to show us those we love, waiting, with outstretched arms of love and tenderness, to receive the freed spiritual body as nature casts aside the worn-out garment, and our feet so noiselessly tread from the veiled vestibule as it were, into the glory of the broad temple, where a thousand feet resound for evermore, going on higher and higher in eternal grandeur and wisdom, which is as unending and eternal as God.

The inspiration of old long ago has spoken it, as well as the inspiration of to-day, for Jesus, long ago, had said to his followers: "If I go away I will send a comforter," and they are walking beside you now, comforting, striving to instill in your minds words of inspiration to those who will listen, but *time* has taught you to heed them not, *for man has been your interpreter.*

But those who will receive them, receive that personal knowledge of future existence, which robs death of its sting and teaches us a foretaste of the beauties of life to come.

What a similarity in the spiritualistic era of the present day to the spiritualistic era which characterized the days of Judea. Then Rome,

the seat of national powers, was a free country, imbibing the breath of freedom and liberty from her developments in arts and sciences, from her Ciceros and the voices of those Roman Senators which spoke freedom to her happy land.

Then the light of the angel world dawned down to man, and they spoke with the unseen spirit which surrounded them, wrote their inspirations, saw as John saw on the isle of Patmos, which spirit said to him: "Lo! I am he that was dead and yet liveth; fall not down and worship me for I am only one of thy brethren."

To-day, America, like Rome, dawns with the same free, national power, whose liberty was instituted by Franklin, Paine, Jefferson, whose voice echoed forth freedom to man in the senate halls and broke the yoke of bondage which fettered her to one religious power and persecution from the hands of tyrants, and made America a land of freedom, greater than was ever known before on earth. And again, light has dawned down to man from the skies, as in the days of Roman Liberty, to open the way. The light to those who had become Atheists and Infidels, seeing life only go down in nothingness; for the inspiration which had been recorded of old had been interpreted by *man*, and *man* all along down the stream of time to the present, and consequently had become so much like the mind of *man* who had so long interpreted it, that its truths became so blurred by the popular creeds

and theories of *man*, that it would no longer bear the test of reason. And since then we have been taught that we must not reason upon it; *as if a truth would not shine more bright* by investigation and light.

God, to-day, is the same God as in the ages past—unchangeable forever; and in this day of national liberty, like the days of Roman Liberty, another spiritualistic era has dawned down to man to lift him away from doubt and superstition and fear to the knowledge of life eternal, of immortality, which is seen and known and felt to-day by millions upon this planet. Wise in science and learning, it bears the test of reason and investigation; for listen to the free press of your land which brings the reports from men of science convened for investigation. What are their reports? That it is a new truth dawned upon man, as well as the personal knowledge of every individual searching after the newer truths of the age in which he lives; but it must wade through persecution, as it did in the days of Judea, for the mind of man loves to cling to the thoughts of those who have lived before them.

To-day we see the second coming of that light which Jesus gave to man long ago, and saw it would come again, away in the future, "to rob death of its sting and its terror and give victory over the grave." For those who looked upon the dead as asleep in the grave, behold! would be living. The dead are awake! The glory of the

millennium is here; and yet many will not receive them, for, like the Jews of old, it comes not in the expected glory and power, but in the still, small voice of truth.

Then, waiting, mourning friends, grieve no more! for we know we lay not our loved ones beneath the coffin lid; 'tis only the earthly garment. The freed spirit, the life, the joy of all we are, has entered upon a higher field of humanity.

Death, is only born again, into the spiritual world of life everlasting. As it was written, "Born of water and the Spirit." Water, a comparison to the material life. Spirit, the second birth of life eternal, into the spiritual existence whither your little Willie has now been ushered.

This is the interpretation which we receive from the skies to-day, from those words recorded as spoken by the inspiration of the past.

A Message.

My mother, O! my mother, far off in worlds of light.
I have a home so beauteous, with happy faces bright.
They come around me singing the songs that angels sing,
And with them, to my parents, this happy throng I bring.

They are my guardian angels to learn me of the way
That I can still go upward to heavens far away,
Where purity is only seen among the angel throng,
And if I learn as I have learned, to go will not be long.

The land is fair and beautiful where heaven is now to me;
Yet still its joys increase beyond where I can see.
Then let me go to worlds more bright and mourn not so for me,
For we will meet in happy lands through all eternity.

To die is something dreadful to those who live on earth;
To me 'tis only going into a higher birth.
Life and Death, how blended, one eternal chain,
Connects us with all worlds aboee where we shall meet again.

An Offering.

The golden bowl is broken,
Its contents flow most free
Into the hearts of nations.
If you will follow me
You 'll teach a nobler lesson
Of truth, a flowing vine,
Which stealeth softly round the heart,
Till all their thoughts enshrine.
These sentiments to keep inwrought
A constant theme uplifting thought.

Investigation.

Look upon the thoughts of others
  Not as something you would blight,
Always trusting and believing
  You are only in the right.

For the erring ones of manhood
  That you may be thinking wrong,
May have come to their conclusions,
  Thinking hard and thinking long.

Then shall erring man or woman,
  Born in vanity and woe.
Say no other one's conclusions
  Can be right, but *their's* are so?

If we would be human brothers
  In life's battle, side by side,
We must give each one's opinion
  Weight with candor, not deride.

Till we may have gave a hearing
  To the thoughts which others speak,
Thereby candidly perceiving
  Which is right and which is weak.

Who can tell, in life's great battle,
  Which may be the one that 's right?
For the right and wrong are mingled
  Altogether in the fight.

All, perhaps, may have a sprinkling,
  Some things right and some things wrong.
Then, like candid men and women,
  Give to *each* what may belong.

ORBITS OF THE PLANETS.

Astronomers have as yet, been unable to demonstrate this fact to man, notwithstanding its direct correspondence to natural laws is so plain. It seems to be an oversight that is a mystery to spiritual intelligences, who have herein imparted it, until this mystery has its following solution, which cannot be denied, unless you overthrow known sciences of astronomical knowledge, but trusting that the world may not reject it because these facts come from direct spiritual intelligences to us to be imparted to man, I proceed to publish to the world its spiritual solution, and trust that, unlike the days of Gallileo, when astronomical thruths were imparted to the unthinking public, since so easily explained, the prejudices of long-established customs and beliefs, strove to suppress its light to the world, which has since become facts to mankind.

But to the subject at issue. Creation is still undeveloped to man, and will be as long as the eternal chain of progression advances new

thought and reveals new truths to the world. For creation is everywhere around you, moving on the same to-day without beginning and without ending, for all is creation, and the creative principles work in the same harmony to-day around you unceasingly as in the ages of the past, when Moses' inspiration came to him from the invisible. But let us reason on truth, and establish truth with science, for this is the only demonstration of facts to man. Is not creation everywhere around you? Everything is in life and motion.

What is space? Space, as we have previously proven, is the great body of unorganized matter, filled with organic life, each body or world therein sustaining life and motion peculiar to its own individual organization. Each organized body seems to sustain a similar motion within itself. This motion producing attraction and repulsion of the elements composing that body, or bodies in space, the substances thus expelled fills the immensity of space around that body, and the elements thus attracted to that body receives its substance directly or indirectly from space in which it floats or revolves, which produces elements in an inorganic form, to feed bodies therein existing in organized forms. Then space in which all bodies revolve must be composed of substance, or be made up of a substance, in an invisible form, because it embraces an unorganized condition so minute in its particles, which makes space seem to be made up of nothing, so

to speak, because invisible, consequently appreciated by many as something which is nothing. But, as we said before in a previous chapter, if space is nothing, where remains the imperceivable atoms which compose bodies that are constantly expelling into their surroundings every particle which compose them, attracting new materials which entirely changes the physical form once in seven years, as anatomy has proven to you an existing fact. Then space must compose all inorganic life, or the elements that go to compose all bodies existing in space. Then space is a substance, and as it assumes motion around the world we inhabit, it is called air; because the elements filling space near worlds is more abundantly equalized with elements in affinity with worlds or the elements composing worlds, which they exhale by growth, and inhaled by bodies thereon more in affinity with their condition of life, or the life of bodies upon worlds. This does not follow but that space outside of the direct limit or surroundings of bodies or worlds is not as self-evident a substance in affinity with some other condition of life, and as real as the air or space which we inhale to produce or feed life. Therefore, it is obvious that space is substance of inorganic elements, feeding or supplying the organic bodies which exist in space, by attraction which draws to, and repulsion which throws off.

Is this element of space in motion or at rest? All is in motion. Then space must be a living

body sustaining motion in which we exist, as the ocean gives motion to the elements therein. So the motion of space produces the motion of bodies or worlds floating in space, in their rotary orbits around suns, while their motion upon their axis is the motion sustained by the life or its inner self, or its peculiar form of existence, which gives the motion of bodies or space coming within the surroundings of these bodies, as the moon sustains the rotary motion around the world by the motion of the earth upon its axis, its influence or attraction reaching that distance in the elements of space in which the moon exists and revolves. Therefore the moon revolves around the earth by the motion produced in the elements of space, through the motion of the earth upon its axis. So with suns or solar systems. It moves the elements of space within its attraction by its own motion upon its axis, thus producing the rotary motion of worlds in their orbits around suns. That their orbits are elliptical is from the fact of electrical attraction and repulsion combined with the attraction of gravitation of the larger body attracting the smaller, whose influence, when nearing in distance, attracts it nearer than at its extreme, as it is attracted to it by electrical attraction. For illustration, two balls, unequally electrified, will attract toward each other the smaller toward the larger, and when becoming equally electrified will again repel. So with planets and worlds, everything is electrified to a

certain extent or degree, impregnated with this electrical element; suns attract the planets toward them through this influence being unequally electrified, and when coming near it, imparts its superabundance to the other, which then repel when becoming equally electrified, which expels the planet away in its orbit until, losing this superabundance, it again attracts toward the sun, coming nearer the sun in its orbit towards the sun by the attraction of gravitation combined, acting with greater force upon it than when at a greater distance toward its extreme point of its orbit.

The same influence produces the orbits of all worlds elliptical in their course. It is obvious that space is revolving around the sun with its retinue of planets floating therein, from the fact that if the planets alone shot through the trackless either with the rapidity with which the elements move in their orbits around the sun, its rapid motion of so many miles per second would sever a material substance or world into atoms, or expel the atmosphere behind it in its great velocity of speed through space.

But the elements of space all revolving around with it, produces no jar in the elements or conditions of the world moving with the elements of space. And as the worlds revolving around the sun gradually decrease in swiftness in their orbits as they recede in distance from the sun, becoming slower in motion around the sun,

the center of attraction as they recede from the sun in their orbits, as the whirlpool attracts the elements and all substance therein around its revolving course or center of power, gradually decreasing in swiftness as it recedes from its center of attraction, illustrates the movement of space around suns. Suns are worlds revolving around by their own life-given power, which gives them force of motion and life, and is felt in all elements surrounding them and impregnated with their substance of life-given power by the motion upon their axis.

That suns have orbits around some other great centre of attraction is analogous to reason by the elements which sustain ceaseless motion eternally through the immensity of space, and the comprehension of man that can conceive of no condition outside of space, for all is space, and suns with their solar systems of worlds revolving around them, forming the vast mechanism of God.

PLANETS ON THEIR AXIS.

Planets revolve upon their axis by the force given them within their interior; by the revolution of the fluid within their centre revolving around the centre of gravity, which is the centre of the planet, the same as all living bodies sustain their circulatory fluid within the centre by the law of attraction and repulsion.

This ocean of fluid lava in the centre of the planet produced by the heat and life of its interior revolving around the centre of attraction, produces sufficient force in its state of inertia to move the whole planet by this same law of motion whose surface is but a shell in comparison to the extent of its interior revolving fluid moving around the centre of gravity within to produce its life and heat, while its surface develops its growth of life in its different stratas, whose corresponding rings are as the trees enrooted within it. The heat within planets which produce its life, is demonstrated in the revolution of its fluid upon the same rule as heat produces in

all cases confined or centered portions of heat in fluid or air, a revolution is produced around this heat of the cooler particles of matter or wind, causing a revolution. This heat in the centre of planets engendered by its material changes until it reached that intensity as to produce liquid of melted stone as the cooled lava from the interior presents when coming to the surface in avenues of volcanoes, demonstrates that the same heat in the centre of the planet once engendered and increased to that intensity as to melt into liquid the particles of matter adhering in the centre of worlds in their first beginning or commencement of that mineral-like property which characterize meteoric substance, falling to this earth from the regions of space, where they have adhered from particles of matter composing space of mineral-like properties or rocky substances having a strong affinity in minute particles of matter.

The life of the planet is fed correspondingly with the life which develops itself upon its surface, which is enrooted within it, as the leaves of the trees, for instance, supplies their growth through the powers of absorption within the surface of their leaves. So with planets, their nature and life is fed by absorption of its surface toward the centre of its vitalizing powers of heat and motion the surface drinks in from the elements and sun rays the powers which feed its life, and its surface expels also its refuse elements of growth and action, as all things on the surface of the

earth's body partake of the nature of the earth whereon they exist, because the elements around it are impregnated with the elements of its growth. The earth absorbs like all living bodies through the pores and vessels of its surface reaching down into its depth of oily–like substance, its avenues of circulation which engender from the heat of its centre or vitalizing power. That the centre of planets is a moving fluid substance is seen from the earthquake's rumbling substance, which often begins from one end of the continent moving onward to another, from Maine to Mexico, with the same unobstruction apparently as the elements of the ocean sweep through its depth from one distance to another.

Again, if the earth had not a force within it to produce this motion upon its axis, it would eventually come to a state of inertia again, for there are forces operating upon its surface which would produce this effect. The attraction of the moon constantly reaching it in her attraction with sufficient force to move the waters upon the earth's surface, would soon bring it to a state of inertia again by its constant draft upon it; only as it was propelled by this constant power of its own internal revolution of its liquid substance, its life-giving powers in the centre.

How is heat engendered within the planet? From its law of life. Supposing for instance that all was space, or the elements of all matter unorganized in space, those laws of attraction

that now move particles of matter to unite, being self-existing as matter is self-existing, through the ceaseless progression of change-matter, might become so rarified or developed to that condition that it become in affinity with spirit or attraction to unite with it in harmony, thus commencing its attraction with matter adhering particles together uniting them in bodies the same as seen to-day in the elements of space, atoms of imperceivable matter uniting in particles more and more until they become of sufficient size for the attraction of the earth to reach them in the form of meteoric stones seen floating in space and attracted to the earth when coming within range of its attraction. But supposing this same law to be acting upon particles of matter in space when there were no worlds of sufficient magnitude to attract them to it, when all was space, through the same force that adheres particles of matter to the size of these meteoric stones now, they would still continue to increase in size if not attracted to larger bodies, until they increased in magnitude sufficient to engender life, this mass of material substance by the change of these elements and the heat engendered within the centre of this mass of material substance until the heat become of that intensity confined within to melt the elements in the centre of this material body, and through the laws of life begin its motion upon its own centre of attraction, the liquid being attracted toward the centre of attraction which is the centre of this

body, it would revolve around this centre by the laws of attraction and repulsion, thus commencing the motion of the whole body in harmony with the internal powers of motion, producing its motion upon its own centre of gravity, consequently assuming a more spherical shape, as the upheavings produced by the heat within coming to the surface in earthquakes and volcanoes, it would gradually become moved upon the surface by these influences to assume more the form of the interior liquid which would by natural laws be spherical in its position around the centre of gravity. As it assumed motion upon its axis, however slow, it would move the elements of space around it as far in circumference as its attraction reached, thus producing suns and solar systems in the boundless immensity of space.

Thus the action of one life produces change in the elements of space different from what that condition was previous to the combination of that life, for one action of being produces something different in the elements from what was existing before that life began its motion. So with suns, the elements of those bodies coming in affinity with unorganized matter then in space produced something different in those elements, and the unity of bodies or worlds coming into being afterwards would be of changed or different particles of matter and species than what had heretofore combined in bodies, the action of which was consuming elements necessary to create its like,

therefore atoms combining thereafter in worlds or planets from the elements in which they engendered life would be of changed materials from what was previous to the first formations of life, from the effects that the action of those bodies produced in the elements of space. Thus one form of being would prevent another uniting just the same from the effects that all life produces in the influences around it, consuming in its being and action something which never makes the same condition exactly as before; thus life of the same species can never be exactly alike, though the elements which compose them may be similar to each other.

So planets are different from suns in their elements of construction or combination. What produces atmosphere? Motion attracts atmosphere, demonstrated by the simple movement of a fan, or any substance moving with velocity through atmosphere seems to attract atmosphere. It seems to be the motion of planets upon their axis which attracts atmosphere to the planets. Where planets have been observed to have a great velocity upon their axis, the planet invariably has a denser or greater amount of atmosphere. This agrees with the discoveries of astronomers, and yet they have ever failed to ascertain the cause of atmosphere being denser around some planets and more rare around others; but this holds true according to facts that are thus far ascertained, while the moon has an extremely slow motion

upon its axis it has a very slight, if any, atmosphere. So it is with all planets, commencing with mercury nearest the sun, and extending to the fartherest planet away from the sun. The atmosphere gradually increases around the planets as they recede from the sun by their swifter motion on their axis and slower motion in their orbits.

The moon is a body assuming its present magnitude on the same principle as the meteoric stone forming in the elements in affinity with the earth attraction, which has not as yet assumed its complete planetary life it reflects the light of the sun rays which falls upon its rocky surface and absorbs the heat within it, for the earth receives no heat from the sun rays reflected from the moon to us. Its polished surface of mineral-like substance receives the heat, but reflects the light, being composed of substance capable of great reflection. The heat or the substance which creates heat which it absorbs is constantly engendering within its center, but not of sufficient degree to give it but little force of revolution upon its axis, consequently it has a very slight, if any, atmosphere, which makes it, as yet, almost deficient of moisture upon its surface to engender the growth of vegetation upon its surface, whose decay creates substance for new growth of higher species of life upon it. When it has attained that perfectness within it to give it life and motion sufficient in

force to attract atmosphere around it of that density for the propogation of vegetable and animal life upon it, then its planetary position in the heavens will have attained a higher growth of development.

When its surface becomes of density of growth and moisture to become more compact upon the surface, confining the heat more within, then its motion will be increased upon its axis by its greater heat within the center, consequently this motion will attract a denser atmosphere around it, which will produce more moisture upon its surface, gradually filling its chasms with water, forming oceans around it, and animalcule life common to moisture begin its growth of development, forming stratas, building up by the coral insect reefs from its rocky depths, forming islands and continents upon its surface, when its complete planetary development will begin, in growth and luxuriant vegetation. Thus you see by the moon an illustration of a world or planet commencing its existence and perfecting its development of growth in the beauteous planetary system revolving around suns.

The atmosphere contains elements which produce light and heat when coming in affinity or uniting together with the elements coming to us from the sun. The rays of the sun produces heat the same in bodies containing the same elements organized within them as the atmosphere contains in it, the unity of these elements more abun-

dant creates greater heat and light. Thus planets with the densest atmosphere condenses more heat upon its surface upon the same principle as the sun-glass condenses more rays in a smaller focus ignites a blaze from the elements contained in the rays of the sun. On the same principle planets far away from the sun with greater depths of atmosphere around them condenses more rays in a smaller compass upon the planet's surface, which gives heat upon it in proportion to the depth of the atmosphere. This fact is illustrated upon this planet around the equators. The center of the earth's surface being larger at the equator the planet's motion upon its axis would give greater velocity, consequently attract more atmosphere around the equator than any other point of the earth's surface. The effect is, a greater amount of heat is produced at the equator, combined, also, with the direct influence of the sun rays, than in the temperate regions or at the poles.

Thus God, in his perfectness and laws, has supplied planets far away from the sun with their greater depth of atmosphere around them with the same heat and light upon their surface as those planets near the sun, as mercury, with her slight atmosphere around it, receives no more heat through the same law than planets at the greater distance with denser atmosphere in the solar system.

How perfect is everything created for its needed wants; what perfection in the laws of Deity,

which harmonizes every effect with a just cause. Look, for instance, upon this earth, where the atmosphere is rare or thin, as upon a high mountain peak, it is covered with ice and snow in the hottest days in summer, while the valleys, where the atmosphere is denser, heat and life is budding into bloom all vegetation upon its surface. Again, at the poles, where the atmosphere is thin around the planet, it is forever frozen in ice and gloom, demonstrating, beyond a shadow of doubt, the cause which produces heat upon the earth's surface.

As everything in nature performs its revolutions in the elements as well as bodies, as the mist goes away into space to return again in rain, so heat and light pass away from the sun into space, far away to the extreme boundaries of its attraction, to be fed again by its same substance when it becomes deficient in any of its elements. As the earth's attraction draws to it elements in space as meteoric substances, so the sun's attraction reaching out to its extreme bounderies of the solar system, attracts bodies to it as comets which seem to feed the sun with elements the same as its rays, or what produces rays when expelled again from the sun performing its revolutionary course in the harmony of laws which govern everything with corresponding motion.

Do planets die or change conditions like all other material life? We answer yes. They develop in growth and perfectness, grow old by

gradual decay, becoming so rarified that they gradually expel the material and become spiritual worlds, the abode of spiritual life. Or if they, through convulsions of acute disease, throw off the material unbalanced with an explosion of substance, they terminate, as it is reasonable to suppose, the planet once embracing the material elements that are now forming the asteroids in the regions of space between Mars and Jupiter. Some planets are so made up in the elements of their organization of explosive substance more than others, or what might be termed unequal balance of harmonizing elements, which produces them not regular or calm in the unity of their combined forces which move their being, having attracted more elements of one sort or make up and less of another; but that all planets terminate alike is unreasonable to suppose—no more than mankind terminates their existence alike. Planets, far away from the sun, are supposed to be formed of elements more in affinity with calmness, for the elements are more peaceful and undisturbed than near the sun where commotion and unrest marks the elements as well as organized life in those regions of turmoil and unbalanced conditions. But that in the explosion of a planet it would gradually recede from the sun in space is common to the law of attraction, whose fragments would not be reached as strong by the sun's attraction and they would recede farther away into space, forming again in new planets

which would have an orbit farther away from the sun. Or larger fragments be attracted to the moon, which ever holds an attractive force toward the planet around which she revolves. And the orbit of the spiritual world, bereft of the material previously combined within it, would, through the same natural law, continue its same course of orbit in the heavens, the abode of some phase of spiritual existence, having the same grade of condition to attract itself to it, filling immensity with life and intelligence. Thus worlds would gradually recede from the sun, until their distance no longer reached by the sun's attraction, they would resume an orbit around some other great solar system in those calmer seas of perfectness, where perfect peace and beauty of life is perfected in Deity, whose winds are but vibrations of harmonious music whose atmospheric life and calmness brings the wisdom and purity untold by mortal comprehension.

How life has its development upon planets. Atmosphere attracts moisture, moisture contains life of the animalcule species, seen by microscopic views in water, the different stratas of the earth's surface are but millions of living insects or animalcule composing its different stratas as the chalky strata, and so forth. So life exists in bodies or space and in everything attracted in forms, yet often so minute as to compose a substance unseen as to its life. Islands to-day are built up from ocean depth by the coral whose

reefs are washed in with the sediments of the sea until it becomes solid substance, petrified or earthy, rising above the ocean upon which wave life and vegetation. On the same plan continents might have increased in size from islands; and to prove this, often in depth of the soil we find evidences of ocean species of peculiar shapes, making it analogous to reason that continents might have arisen above the rocky depth of the ocean by the ceaseless workings of insect life, and when these continents or islands perfecting in verdure in tropical regions whose natural temperature was in affinity with degrees to engender life, higher species, as the Ourang Outang, sprang from elements of space and the surroundings, abundant of the same form of being, whose substance attracting in conditions of egg, like substance out of which life had its being, no more miraculous than that at a certain temperature the contents of an egg will assume the life of a chicken or a worm, from what substance is contained within it.

For when no animal life existed upon the planet of the same species to consume these elements in their growth, that which now embraces our own species must have been abundant everywhere in space and in earth wherever its affinity reached, and through the laws of undeveloped life, which seeks development in nature everywhere, the unity of these substances which form animal life could adhere in unity of substance, one particle

of its matter having a love for another, as for organized forms now to perfect life from substance from no other law than attraction and repulsion, acting upon matter in necessary degrees of temperature to propogate its existence.

So, when animal life existed not, to consume its like of unorganized matter in the regions of space and everywhere, it is as reasonable to suppose that their existence would unite in affinity with growth as for different kinds of grass to spring up where there was no seed planted, or that from elements of decayed substance to-day insect life will propagate its being, developing species before unknown in existence, but that its elements which compose them was abundant in space, waiting for suitable time for development is not unreasonable to argue.

God, in His wonderful mechanism, creates nothing without a cause. When wisdom unfolds the human intellect to perceive the reason of motion and life, then knowledge will have succeeded mystery and life work to the higher aim of human progression.

Treating of these facts from spiritual communications which I have given in the foregoing chapter, I will state that many of its truths were imparted through S. Sunderlin's mediumistic powers in the year 1868, and others have since then been imparted through my own, until I have herein arranged them for publication before the reasoning world. And if you wish to demonstrate the

revolution of planets upon their axis and the motion of their orbits, you can do so, simply by taking a hollow wooden globe and filling it with muriatic acid and suspending a piece of zinc in the centre. The muriatic acid has an attraction toward the zinc, and the zinc engenders heat in the centre when uniting. Then place this wooden ball in a vessel of water and it will revolve. The acid attracted to the zinc in the centre, and the zinc engendering heat, it will revolve around, moving the ball by the same motion and the water moving around it, the same as elements of space move around planets or suns, giving the motion of their orbits, of the moon around the earth or the planets' orbits around the sun.

Now, then, if the world admits that planets revolve upon their axis, they will have to admit that it has a force within it which produces it, for if the planet was set in motion as astronomers say, by the hand of the Almighty, and then it had no power to stop, it is not in harmony with natural laws, for the attraction of the sun and other planets upon it would evidently bring it to a state of inertia again, if it had not a force within it to produce this revolution. So we argue that, upon this basis, science will have to admit its truth or give some more reasonable solution of the cause which produces the motion of planets upon their axis, and the cause that produces their revolution through space in their orbits around suns.

MAGNETIC HEALING.

Disease is the unbalanced condition of the electrical forces of life, a superabundance of some elements in the system and less of others, which produce pain, striving for an equalizing of those elements which produce a natural condition of life or harmony of forces. Thus, many individuals are able, by the laying on of hands, to impart to a diseased person, from their superabundance of elements, some element lacking in a diseased person to equalize their electrical forces in harmony with health; while other individuals are natural conductors through the combinations of natural elements that make up their physical form to conduct elements to another person, the same as iron will conduct electricity, their physical form being used by spirits or invisible intelligences to heal diseases through them by their physical construction, being able to conduct whatever element which they see wanting to a human system to restore the equlibrium of ele-

ments to produce health, the invisible in nature or the elements of space being supplied with the life elements of all vegetation, for does not the fragrance, which is the invisible of the flower, go up into the elements of space and fill immensity with the exhalations of its growth, the fragrance of all vegetation around us? So invisible intelligences, through natural laws, could combine these elements. The fragrance and strength of certain plants that they could see would restore health, or elements that they could see were wanting in the life forces of an individual which produced disease. So spirits, through natural conductors, as is a natural healer, could impart by the laying on of hands, elements to restore health and cease pain, by nothing more miraculous than an element which spirits could see wanting in a diseased system, although invisibly imparted through another system to restore an equilibrium of elements in harmony with health. The fragrance of flowers are their invisible life.

Doctors procure drugs, minerals and herbs to be taken within the stomach to produce this result. Their herbs have no effect if the fragrance or strength of their leaves has gone. So spirits gather or attract, by means of their own construction, the fragrance of flowers that has been exhaled into space in their growth, for does not the life of all growth fill immensity around bodies whose growth exist thereon, as nothing is lost? And what does the imprint of the air, congealed in

frost, leave upon your window pane but the elements of leaves and growth of all life and vegetation which miniatures itself from the air when congealed in frost? So spirits are able to impart from the air the elements of vegetation whose substance of fragrance exist therein, through healers by their conducting powers of elements to others, health by the laying on of hands, of whatever remedy is necessary to produce health, while learned doctors, unable to see the cause of disease, for this acts on the invisible, the life, have to try first one herb or drug to see its effects, and perchance ten to one the element they are trying is increasing the unbalanced electrical forces of the diseased portion of the body or generating some other disease in some other locality, which all comes by their material vision not being able to see the intrinsic workings of life, and just the right element necessary to restore an equilibrium of life-given forces to produce health. Thus doctors, or so-called skillful physicians, destroy more lives by the drugs with which they fill their system, per chance giving too much or too little, or not the right kind, till now, to-day, thousands fill untimely graves through no other cause than ignorance. Look to the animal kingdom; see the wild animal or fowl, that never knows disease, from the fact that nature has a natural taste if consulted as to its wants, of substance lacking in the system which it will obtain, or it will gradually restore itself, if nothing is introduced into

the system to increase the unbalanced powers of electrical forces, causing pain, working out its own equilibrium. But in civilization a remedy is always applied at the first approach of pain, no matter how blind the giver may be as to the cause which produces it. For it cannot be otherwise, for the material eyes cannot behold life and its intrinsic workings with the material. Thus I say that disease will never be eradicated from humanity until the laws of life are seen by the material eyes, or mankind learn that spirits are able to impart more health to man by proper conductors or animal magnetism, so-called, for by these life forces, a superabundance of which can be attracted to a system wanting in just those elements attracting it, the forces which equalize their own powers and produce health. This is one reason why mankind to-day should court knowledge from the invisible worlds from which our loved ones can come to us or bring physicians from those climes above to impart more health to the world than all the blind doctors in the world, whose material senses are unable to behold life or see the invisible forces which produce its action. Ten die where one is restored to health through diplomatic doctors, I care not how well learned. It is only finite power, seen through blind senses, that can portray diseases or prescribe a remedy. But the invisible only should have the powers to restore life or health, for in them is life, and life is only seen to them

in all its movements and combined forces; and until mankind can learn this link between the spiritual and invisible world, disease will still sweep away its thousands, and untimely tombstones mark the cities of the dead.

For instance, look at the restless child or mother where morphine has been administered to ease pain, it only benumbs the nerves, introducing an element within them which retards their motion and deadens their powers without ever removing the cause which produces this over activity of nerve power, as in restlessness, certainly it would be like throwing fuel upon flames, only deaden its present heat to return again with increased powers. To give substance into the system to weaken their natural force, that can as then, only serve at best the extreme force which they are called on to maintain in the storm of elements raging within to produce this great extreme of nerve power to balance its ravages upon the system. But when deadening the force of the nerves the disease itself increases, the nerves the life-giving power are then called upon to act with greater counteracting force against the disease when called upon to obey the natural forces again of the life-giving power of the system. Thus no one's nerves are ever restored by morphine, but the more they take of it the more they require until they become habitual partakers of it that life may exist, and so with most all minerals and drugs, the more we take

of them the more we have to, until thousands meet untimely graves merely from the effects of medicine upon the system engendering disease, when in fact they expect they are suffering from some terrible malady unremedied by them.

When mankind learn the true light and understand the intrinsic workings of life with matter, then mankind will eradicate disease, and with it evil will be also blotted out, for are not our offspring partaking of our own imperfections and disease impregnating the land with crime, for we are the victims of crime when we murder our own lives and our children's through ignorance, or otherwise we suffer the penalties of broken laws, and restoration of health which we can never give only as we apply to those *unseen* that are able to view the unseen workings of life forces also, see what is wanting to the system in its ingredients to produce harmony or balancing powers to the intrinsic workings of life in the human system.

PROGRESS.

Superstition and ignorance are the twin sisters of vice. Together they go hand in hand, filling the earth with darknes, retarding the light of reason and truth. The advancement of scientific truths moves slowly, for superstition and ignorance, like the darkness which precedes the day, envelop the earth with mists which obscure the sun rising toward its zenith of glory. Yet superstition and darkness will vanish before truth and light, and the earth will radiate with the effulgence dawning upon man when reason emblazons in golden purity, unclouded by the errors of superstition. So the golden ship of truth, sailing out upon the sea of life; ahead and around beat the waves and slush ice to retard its progress from shore; so the great boat of Spiritualism and inspiration to man, in all ages and times recorded in the past history of man, since the first dawn of history began, has been retarded by the erroneous conclusions and super-

stitious ideas of man, to retard its progress, persecuting its advancement and wisdom by creeds and dogmas enforced by governmental power. Such has been the history of the past in all ages among all the nations of the world, until the shackles were unclosed which bound and fettered man beneath the yoke of tyrany by freedom's silvery wing outspread to man wafting truth and light to earth.

Go where you will, into what nation, kindred or tongue, they are governed by the wisdom of the past, the traditions handed down to them from the past, instead of embracing the beauteous enfoldment of knowledge which the law of progression constantly unfolds to our view.

Go back, if you will, with me through the channels of history, let us see if my statement is correct or not. Take the life of Moses, what were his theological hopes based upon? The spiritual manifestations which individually came to him. He had his believers coming from the most reasonable of the age in which he lived. But what were the theologies of the masses, the majority of the people? Certainly it was in the forms and ceremonial rites which had been handed down to them from the ages of antiquity. And upon this they based their hopes of futurity, and persecuted the spiritual enlightenment which characterized the progress of the age in which they lived; always going back to the wondrous doings of the past around which was thrown a

halo of sacredness, uncaring for the greater manifestations surrounding them.

Striving for the enforcement of powers and ideas which was the same power that clustered around Moses when but a cradled infant he was sent adrift upon the river unprotected, into the hands of his enemies.

Go with me down the vista of time a little farther and behold the spiritual endowments which characterized the age following, when Christ's mediumistic powers, spiritual phenomena, then burst upon the people. The most reasonable minds of that age embraced the theory of enlightenment which had come to them through the spiritual manifestations displayed to their consideration through him. But where were the popular sentiments of the masses of that age? Why, the majority of those, the churches, which officiated in the higher and popular currents of life went back to the theories of the past for wisdom and spiritual teachings, back to Moses' spiritual endowments for their hopes of immortality, and around the doings and acts of those prophets who lived in the days of Moses clustered the sacredness of religious foundation and the more spiritual enlightment and manifestations of the age in which they lived. They discarded with persecution and bloodshed Christ and his believers, ever going back to the days of the past for spiritual light, instead of embracing the present phenomena which characterized the doings of

the age in which they lived, persecuting its wisdom, ever throwing the halo of sacredness upon the deeds of men who had lived before them.

Then follow on, adown the channels of history, and persecution has followed every newly revealed light from the spirit world, every way and means in which the invisible have striven to reveal their immortality to man. Swedenborg, Wesley, Joan of Arc, Salem Witchcraft, and indeed every phase of spiritual endowments, inspiration from the unseen world in the various forms in which they have striven to reveal the light and knowledge to man of their immortal existence, until we reach the present age of spiritual enlightenment, and persecution still, with invincible power, never ceases her action.

Where does man stand to-day? His theological creeds ars still based upon the spiritual manifestations of the past, upon figures and characters which denote a language long ago swept from the literature of men—become extinct and in its unintelligible characters which represent an unknown language—and man hugs to his bosom the spiritual phenomena of those dim and dusty ages of literature almost extinct by repeated translations of uninspired men, varying each in a measure according to their own individual theory. And on this they wish to base their hopes of immortality, unheeding the sacredness of spiritual manifestations of their own age of enlightenment, for the manifestations which char-

acterized the nations which have passed away, no matter how debased that nation might have been, in morality, in purity, and in social intercourse with each other.

Unheedingly man clings to the reverberations which echo from out entombed ages slumbering in antiquity. And on this the majority of mankind would to-day wish to base their hopes of immortality, and let the shining light which has opened to-day from the immortal shores pass by unheeded, or if heeded at all, subject it to persecution. But if we judge the future by the past, this age of spiritual endowments, spiritual gifts, will far surpass the ages of antiquity, which the majority loves to-day, by the voices of the coming millions, when future ages shall throw a halo of sacredness over us, over our doings; when mankind shall follow in sacredness the past—what its footprints have left behind, in spiritual gifts of immortal life. It only wants the reflection of antiquity to immortalize the science of immortality discovered in the nineteenth century of this age. The proof of future life, which is identical with man to-day, a tree which is out spreading its branches,and its fruit already yielding an abundant harvest among the nations of the world. For persecution cannot still the voice of truth; it lives in the ages yet to come.

Then glory to the coming millions, when happiness shall rest supernal and death know no terror. For the voices of our loved ones passed

away are here with words of love and tenderness, the same to hush our mournings, though invisible, are heard, and known, and felt, bearing bright messages from the home immortal, the land of love and light, teaching us of God and His infinite wisdom, perfection and grandeur, which is seen in all things we behold, the beauty and majesty of His ominipotence. All these are the gifts of wisdom and love which come to us from the spirit world to-day.

Then will you heed it not, and see God only working and dealing as finite man, and only learn to love Him through fear of His arm, uplifted in anger to smite away his sweet creations which are the works of His hand?

O, God! why should conception of Thee be so low when we see so much of loveliness in Thee, and in Thy wisdom displayed in all we behold? But we know that Thy law of progression will sweep it away with the mildew of time, and man shall comprehend Thee in Thy majesty and worship Thee in every element which gives us life, from the elements of Thy form in which we live.

Thus is progression sweeping us onward to a higher, holier and more perfect existence, each succeeding age bringing new enlightenment and truth, unfolding more and more of the principles which constitute our existence and perpetuates our existence in all time to come. The veiled Unknown is seen and felt as we arise higher and higher in the scale of development, becoming

more spiritualized, opening our vision more and more, growing in Godliness thereby, comprehending the end and destiny of human life as we grow more in perfection of the elements which compose our origin. All is progression, from the least atom which helps to compose the universe, to the greatest mechanism of existence contained therein.

Inspiration.

Behold the light of heaven has dawned upon the mind,
For inspiration reaches it from the celestial clime,
As free and placidly as the rivers onward flow,
To far off seas, in grandeur murmuring low.
And like this same river, towards the waveles shore,
Its bosom bears the commerce of existence o'er,
In heaven's smiles of purity and love,
A star of glory to the way above.
Thus inspiration flows upon the mind,
Like sun-set glow, or night winds breath,
Which lifts the veil and shadow off from death,
And teaches us the way of wisdom's mighty lore,
Which, heaven reached, above the earth to soar.
What blessings down to man can shower its wealth like this?
Sweet visitants from heaven's eternal bowers of bliss—
Which leaves its impress like dew drops on the flowers,
Silently down from heaven, and gives it strength and power.
Thus heaven showers her blessings down on all we know or see,
In earth existence calm and peacefully,
Like softer breathings of æolian strains,
All, all is music, which in heaven remains,
Even to the music of the wild winds breath,
To those who pass so silently away from death,
To higher glow of heaven's existence there so sweet,
And then return, in inspiration to repeat
To us, the waves of sentiment which in their minds doth roll,
The breathless music, wafted from the soul

Down to us, like dew drops or the showers
From heaven's higher realms to beautify the flowers.
Shall man then be so low, in superstition dark,
To close the portals of his mind to the celestial spark,
The light which heaven gives to earth below,
The knowledge which from inspiration e'er doth flow,
To know the complete fulfillment, the destined end
Which in God's great majesty we see and comprehend?

The Founder of Liberty.

In ancient days of liberty
I lived and ruled on earth;
In princely halls of worthiness
I had a monarch's birth.

In days of Grecian liberties
I founded there the laws
That broke the yoke of bondage
And governed freedom's cause.

History has recorded
The days of Grecian fame,
When Roman Senators awoke
On liberty's fair name.

The name that's lived through ages,
And gave to freedom life,
When ruled through persecution,
Through bloodshed, sin and strife.

And this is why to-day *you* live
A free and happy land,
Across the ocean waters
A few and single band.

Had fled from persecution,
And builded there a fame
And reared again to heaven
Sweet liberty's fair name.

I had implanted in the breast
Of man the syren voice
Of liberty that slept. anon,
To gladden and rejoice

The heart of man in perfectness
When tyrants had laid low,
But manhood's pride had kept it warm,
And could not overthrow

The secret yearning of the soul;
For freedom still would live,
And I a monarch on the earth
This boon to man did give,

Which lived and slept in perfectness,
In all the hearts of earth,
Till Young America again
Gave freedom to its new birth.

Onward.

There 's a nobler work for woman,
If she toils with heart and brain,
For the rights of all that 's human,
That are given her the same.

And if up the mount ascending
Your progress seemeth slow,
For the many in the valley,
That are faltering below,

Press on with buoyant footsteps,
Still up the rugged steep,
Unfaltering in thy purpose,
And steadily onward keep.

For the light ahead is gleaming,
Which will crown thy labors won,
Emblazoned with the glory
Of a life-work nobly done.

The world it rarely gives to one,
Its homage and its due praise,
To those that battle for the right,
It is left for coming days,

To throw a sacredness around
The lives of those who have won
Some better principles for man,
Where nobler deeds begun.



Decay.

I wandered through an old church-yard
Where, long ago, were laid
The silent dead, deserted now,
Beneath its lofty shade.

There moss had gathered on the stones
That marked each treasured spot
Like dust of years o'er buried hopes
In memory's halls forgot.

I brushed the moss from a marble slab
And sought to read the name
That long ago was chiseled there
With those decay the same.

Since, humbled in the narrow tomb,
The sculptor and the bride—
This leveler to human strength—
This end to human pride.

Ah! such is life. We tread the years
Adown through thorns and flowers.
We vanish, and our place is filled
With other lives than ours.

The landscape fair that greeted us,
  The stars that shine through space
Smiles just as cheerfully on those
  That come to take our place.

But heaven gives to those that rest
  Their bodies with the clay
A life through all unending years
  That never knows decay.

And as they oft revisit earth
  To mark each resting place
The last of *all*, that mortal part,
  Of *them* that they can trace,

O! let it be remembered still,
  By some one here below,
And sometimes clear away the weeds
  That high above them grow.

The Battle of Gettysburg.

On Gettysburg memorial height, where slept in calm repose
This ancient city of the dead, the morning sun arose;
And as its rays lit up the sky and cemetery so grand,
Its monumental residences arose on every hand.

There laid, in stately grandeur, philosopher and sage,
And all adown the line of life some relic of each age.
A fond and cherished mother, a maiden in her bloom,
Withered in life's fair morning ere it had reached the noon.

With sunny curls of innocence that decked a darling head,
A mother's treasure sleeping there, among the silent dead.
All these bespake the memories, that sacredly were laid
Within this ancient cemetery, that naught but peace invade.

But hush! the tramping war horse rush on this sacred ground,
And tramp beneath their feet the graves with battles fierce resound.
Friend and foe contesting, and the battle din of war
Resound with its artillery in thundering tones afar.

The sacred ground beneath their feet echo with shot and sehll,
Which but an hour ago sweet peace upon their death sleep fell.
Each contestant fiercer grows, with the dying and the slain
Piled, one upon another, where graves beneath were lain.

And thus the struggle fiercer grows till darkness closes in
And hushed with awful stillness the roar of battle din,
Save the groans of dead and dying echoing among the tombs,
Where broken monuments and slabs lends to its fiercer gloom.

All breathlessly awaiting till daybreak lends again
Its light disclosing friend and foe, this battle sea of men,
Fighting each contestant for human rights *they* claim.
But who is judge unbarring the bolts of slav'ry's chain?

So each one, earnest friend and foe, are fighting for the right,
Till darkness closes in once more the gloom of awful night;
But as the war cry sounds afresh from hearts that win the day,
It seems above their heads in line there stood in bright array

The spirit of the dead who shout—For freedom onward still,
For freedom die—'tis sacred a freedom grave to fill;
And fiercer grew the battle, till the tramping of the foe
Are retreating, to the distance, in solemn line they go.

Toward the southern soil, where the vanquished of that day
Return, no more contesting in battle's fierce array,
And earth was strewn with friend and foe, here perished side
by side,
That never more return to greet parent, child or bride.

But from the chains of slavery, whose fetters strongly bind,
Another link was severed for the freedom of mankind,
And to-day the graves of thousands, that fell at Gettysburg,
Echoes in the silent language *freedom*—immortal word.

INVISIBLE.

They come around me in the holy hush of evening, when the silent stars look down from heaven, as if beckoning to their mystic homes mortals from the darkness of earth life.

Their silken garments rustle like the music of whispering winds, which speaks of holy calmness, where crested waves kiss the shores of some far-off, beauteous isle on the river of life, where sweet incense pervades the air with richness of orange blossoms and fadeless flowers. Then they touch my forehead with impressions of heaven-born sweetness and perpetual joy, leaving a holy calmness upon my brow which fadeth not, for it leaves its imprint upon the spiritual life within, which wasteth not with material changes.

Thus a mother's voice is whispering to me the holy presence of recognition.

Then I long to clasp her to my bosom as in days of yore; but 't is forbidden, for mortal senses cannot unveil the spirit form, but only

feel impressions made upon the spiritual life within us, which is the spiritual we hold within the mortal affinities.

Thus my sweetest vision is again obscured behind the thick veil of materiality. And earth life with its tumultuous waves break upon the shore, submerging in its roar and mists the radiant light beckoning us onward from the far-off land.

Life's Mysteries.

The solemn funeral train passed slow with measured tread
Unto the silent graveyard, where they laid the early dead;
And many curious eyes gazed on the hearse that bore
The form which earth would see, Ah, never more!
And said this is the end of earth, beyond the dreaded mystery;
Which makes the human passions shudder as they see,
That all alike must pass the dreaded fate,
And share the funeral rites the same sooner or late.
Why is it that the grave, the pall, the bier,
Has in its mournful gloom so much of fear?
It is because the comprehension seen through the mortal gaze
Cannot unfold the spirit life and all its hidden ways;
Could the invisible which makes the spirit body at its birth
Be seen by man in all its higher atributes of an existence freed
from earth,
Then joy would sit supernal, where now all is mournful gloom,
Casting its shadow deep and dark around the tomb;
A mystery no more, than the material birth,
Which gave our minds existence first upon the earth.

Can we not see that earth life is the rudimental sphere
Of an existence like the creeping worm, and then in higher
life like the butterfly appear;
And on and upward in a never ceaseless change
Of an existence higher still through all Eternity's vast range,
For God's laws now the same must ever be
Throughout the ceaseless ages of eternity.
Then why should man not covet more a higher life,
And long to learn of these bright worlds more free from strife?
For knowledge which the many spirit minds doth teach,
Is more in wisdom than the mortal mind can reach.
Which teaches us a truth, a certainty that minds live on for-
ever growing more,
And more in knowledge as they upward soar,
And having love still yet for earth
As the infancy of the material birth,
And long to lead us into ways more bright
Which would dispel from minds the gloom of night
If man would learn the science which would teach the way
That spirit minds can mesmerize their thoughts on ours we may
All hear the sounds as well which spirit voices teach
And our own scope of mortal comprehension reach,
Far out into these worlds of the invisible and know the way
The spirit wends in happiness when freed from clay.
Then the most dreaded gloom of earth, the pall and bier,
Would be disrobed of mystery and all fear,
For surely man could say in truth, and see
"That death was swallowed up in victory."

SPIRITUAL WORLDS.

Spiritual worlds are bodies whose action emit spiritual substance. Are suns material worlds? Suns exhale in their action and life an element which is always the same. For we can comprehend this to be a fact from the element of the sunlight which always, as it reaches us, is sunlight. Material bodies exhale in their action a substance which is different in every grade or period of change of waste atoms by expulsion from their physical forms. Suns, unlike material bodies, then, expel through their life action an element which is unchangeable, for it is always sunlight which reaches us from the sun, and nothing different. If the sun was a material body like the planets, would its light not exhale sunlight at one period of its existence and something different the next in its growth of development? It is reasonable, then, that the sun, emitting in its action the same unchangeable element, must be a spiritual body or world, which, perhaps, once embodied material life, and through change, growth and decay has expelled the material

which it once embodied into the elements of space around it, resuming its same existence, shining forth on space a material world, which condition would change its atoms of space coming in contact with its rays, and elements uniting in bodies around in its attraction, as the moon around the earth would be of different substance in the elements of their combination, as the planets are different bodies than suns, and the material world once embodied in the material of planets would be to us invisible—as much so as spirits are invisible—coming into life upon planets in harmony with them. Then the attraction of the sun would act upon spiritual worlds in their orbits through space, the same as a material planet, for it is the invisible element of attraction which acts upon like substance embracing worlds, the life principle which pervade them, that moves their action in the material condition. Therefore the spiritual universe around suns must be in harmony of laws, as the material universe, embodying life and intelligence in affinity with greater perception and wisdom of thought than the material or planetary system which embrace all material life.

Spiritual worlds, the abode of spirit life, have in their construction the properties and resemblance of all material life; for is not the material life the outgrowth of the spirit, for it is the spiritual which gives all the life and action to the by material. A spiritual world can grow or develop

expansion as a spiritual mind, can develop by learning more and more, increasing in thought, is capable of greater reflection and thought. As the mind learns more and more it does not annihilate or change its spiritual identity, it is the same mind capable of greater expansion and increase of thought. So could spirit worlds increase in growth of elements characteristic of its life and identity beyond the material.

That we can see the Sun and it being a spiritual orb is from the fact its organization is from different substance than planets. Sunlight will transmit itself through the lens of the eye and other transparent substances as glass &c., and reach the mind, therefore comprehended by sight to the mind, while electricity is expelled by glass it will not conduct it, therefore the lens of the eye being a transparent substance a resemblance of glass, will not conduct to the mind spiritual elements or take cognizance of spiritual bodies in affinity with a different make up of spiritual elements that are invisible or in affinity more with electrical combinations or unseen elements that are similar. These spiritual elements are intrinsic in substance to us, and yet as real to the senses in some other avenue to the mind as sunlight is to the sight. For instance, the fragrance of the flower is conscious to the sense but we cannot see the fragrance of the flower, it is its invisible, its life element, for when its life is gone it has no fragrance. So we could enumerate spiirt-

ual elements unceasingly and yet they do not reach our senses or mind in the same manner. Thoughts are spiritual, we cannot take cognizance of their spiritual presence only by sound upon the ear as they vibrate the material atmosphere, or by feeling their presence mesmerically upon the mind. This is from their being more refined than spiritual elements pervading material substance and atoms in lower orders of life, which go to make up the spiritual form. So thought is more refined and sublimated than other spiritual substance, which go to compose spirit bodies. Mind comes from the far off regions of space connecting a combined entity of life so minute in its analyzation as to be invisible to anything but spirit, and its unity of being is only attracted by spirit its substance coming to us from the far off regions of space in affinity with the spiritual body organized with matter and what impregnates matter with just such a combined entity of life as the affinity of the elements of matter produces in its organization. Thus a tree produces its kind again from the flower which blooms upon its branches, the fragrance of which is the spirit or invisible which attracts these combined entities, germs organized when secreted in the blossoms of the flower but coming to it in elements which seeks its combination in affinity with the elements of the flower, thus upon the same tree apples are produced varying in size and color yet similar in

the same specie, so with races of life. Life has its reservoir in the regions of space attracting to matter by the spiritual elements which pervade matter and combine. Thus a mind partakes of the combination similar to the spiritual elements, more of one element and less of another which produce a greater abundance, and consequently develop a trait of character larger than others in comparison to the abundance of such elements combined to produce life. The thoughts of a persons engenders from the elements substance of like to feed its growth. If a certain attribute of the mind is active a greater quantity of such eleements attract to the mind to supply or feed its over action, thus a life engenders in harmony with the thoughts most active or abundant in the parents at the period of its unity. Thus a person may inherit destructiveness in ascendency from the unity of just such elements which actuate this propensity being in abundance of overbalancing power at the period of its organization, or again benevolence has its predominating trait or influence in the organization of the life engendering its existence, or self-esteem, or the moral above the selfish, and so on through all the attributes of the mind. It should be a theme of careful study how life engenders its existence in predominating traits of thoughts and characters as the thoughts which actuate two minds united in the production of one, the positive and negative unity or balance of those elements which

produce mind, organizes a mind in harmony with the blending of the two. Yet however extreme a mind may be overbalanced by any attribute in its organization, cultivation can strengthen the weaker attribute by its exertion of activity and inaction can weaken those attributes of the mind having too extreme power, until the traits of character become equally blended thus perfecting the human character to its highest attainment of development and purity, until its brilliancy no longer seeks affinity through the material mould which protected it in its expansion until it was able to soar into a higher and nobler birth of the life beyond. That mind has its origin from the extreme boundaries of space is from its powers of grasping in and comprehending the universe, soaring away in its flights of comprehension to the most distant wandering stars and computing their travels through the the realms of space, marveling at the grandeur everywhere displayed therein, of harmony and perfection, of that greater mind which moves throughout the boundless whole. Alike must be the component parts of the mechanism of minds to all those distant realms in which the comprehension of mind reaches or there would be no substance within mind to attract like substance from the boundless realms of the universe in which mind has long since commenced to solve, and soaring forever higher, still from age to age beaming more brilliantly as mind is fed and ex-

pands. It must consequently gather more power and strength to reach farther out and solve the newer truths which are constantly reached by mind as it is able to digest the food which its own attraction draws to it when capable of reception and thus in mind we see eternal ages for it to comprehend in something higher, newer still as it expands more brilliant, for it is fed from one great fountain inexhaustible and boundless the universe.

And as we lay aside the material and enter into the spiritual existence, we will gravitate to those spiritual worlds which constitute the same grade of spirituality of substance, of refinement and purity of elements that we possess in our spiritual development or combination, it is a law of spirit that like attracts like substance. Therefore we would be attracted to a spiritual world of beauty and harmony of blending of its scenes as the elements of our minds harmonize in beauty of its development. So we could never advance to the higher and purer worlds only as we were made up in thoughts and refinements spiritually the same or had an ascendancy of elements within us which would attract us there. But that the inhabitants of those worlds would come to us on missions of love if desired by them, would be possible for we can descend from any point or position that we can climb, but cannot go above to where we are unable to climb. Thought or mind harmonizes with the spiritual form., thus physi-

ognomy is so certain to detect traits of character and thoughts from the form of the features, they assume shape corresponding with the mind, thus both harmonize, and we would go to worlds in harmony with our development or refinement, as certain as the law of gravity will attract its like to the earth, or the lode stone attract steel. But as we develop through the cultivation of the mind, through will, giving action to the higher moral traits of character we are thus increasing their growth assuming a greater abundance of those elements in our combination which produce these attributes, weakening by inaction the coarser attributes of the mind growing less in those elements of our being. Thus expanding us to a different grade of development spiritually, for we would be organized through culture of different spiritual substance, which would draw us onward and upward toward higher conditions and worlds of more purity and beauty of perpetual joys where calmness and peace reigned supreme in its musical harmonies of unending beauty. If we do not cultivate justice, goodness and principle, equity to all, the spiritual within us here we will take our similar place in spiritual worlds and only ascend higher as the elements of our thoughts and being are refined into more goodnesss and perfection; therefore when we comprehend that it is immortality of life for us all that we are to live on through all unending time, we might as well commence now to cultivate

ourselves spiritually higher for that is the only way that we can reach higher joys in worlds when we pass on beyond, for like will attract like as sure as the apple fall to the earth by the law of attraction and we can never ascend higher in spiritual worlds than what our inner spiritual development assumes in its composition of like development.

Sunlight beautifies the existence of all worlds, spiritual and material, enveloping them in silvery light by the beauty of its rays. The spiritual worlds far away in perfectness of calmer seas and sublimer wisdom, whose knowledge more supreme than us, unfolds more of the beauty of light in those spiritual scenes and landscapes than our worlds, for wisdom and knowledge is the key to all power. And what seems to us but a silvery ray from the golden orb of light spirits of more supreme wisdom can take from this sun ray, conducted through curiously wrought prisms or solar spectrum, its beauteous anilization of colors, reflecting them upon scenes or rooms which present its ever-varying hues to suit its occupant gilding flowers and scenes with life-like perfectness whither you gaze. Domes and palaces reflect with different shades of light and colors a variety of colored hues from the beautiful sunlight through means of reflectors or construction of rare and curious stones inlaid in artistic views, reaching up from gardens of flowers in beautiful landscapes dotted around you

nestling in some rosy bower or gracing some sunny lawn or slope at whose margin a beautiful river ripples its silvery waters o'er pearly bottoms with musical harmonies, upon whose limpid bosom angelic beings glide in golden barges merry with joys and ringing laughter echoing o'er the water like the beauteous harmonies known only to the angelic spheres.

From these worlds of beauty your vision carries you downward to some other worlds of lesser light, and as you wander by its fountains and through its parks a kind instructor teaches you the symbols of its meanings in different constructions that everywhere meet your gaze, designating spiritual conditions in tastes of their occupants, &c. Some broad gateway leads you up winding driveways around hills, while the pebbles beneath your feet are read by their darkened hues, a symbol of evil and the shining lights and transparent stones meaning the good, and intermingled the good and evil is symbolized in the landscape around you, birds of golden plumage and the raven's wing flit in the same bower, songs of harshness intermingled with tones of love echoing through woodland and glen.

A gray-haired monarch pondering o'er some lore of life in lessons of wisdom, and the careless mirth of youth and childhood mingled in the same scene of mirth. But invariably as you look into the features of any you see their most secret

thoughts and doings, which underlies all deception, and their clothing seemed to be corresponding in hues and texture to their spiritual elevation.

From this condition other worlds present their view as you travel onward, and you are conducted through your aerial visit to some dark and coarser condition or world whose blackened landscapes and barren wastes denote a want entire to us of spiritual joys, some groveling life seeking enjoyment, torturing some fettered, snarling creature, or serpents twining upon branches, whose poisonous touches reveals to you the deception in the beauty of their bloom, and the harsh, discordant sounds which greet your ears, the roar and tumult of the elements around you thrills your soul with dread as some terrible nightmare, shuddering whither you gaze, obnoxious brambles fetter your footsteps, and yearning with pity at scenes so fraught with discord, that humanity's condition could seek so low a level in its loves of enjoyment only relieved as some beautiful angel, shining like a star through these darkened regions, teaches them of worlds and conditions more beautiful, which can be reached by the desires of will and cultivation, as an angel of goodness might enter the prison cell, touching by some timely-spoken word the dim spark of goodness in the depth of some wretched life, fanning and kindling it into a vivid light bringing them into desires tending upward. So angels of

mercy fitted as teachers to these lower grades of life or those whose divine love within them inspires patience, whose comprehension sees from the lowest grade of life to the highest, and the conditions of thoughts inspiring the mind upward, awakening within their breasts a love for good in ages, perhaps, demonstrating how a mind from the lowest condition of development continues its growth to the highest by the increase of mental food developing the growth of the higher faculties of the mind and inaction of the grosser faculties until they become overbalanced or equalized in harmony, which constitutes perfection.

Then as we would become more perfect here and enter into the spirit worlds of purer happiness, worlds of beauty and love, let us enter upon the cultivation of great internal good and equality to all, comprehending that life is not suited to just the present condition, but to all eternal ages of higher degrees of perpetual joys, which we may reach through no dismal archives of darkness but through the light of knowledge may we investigate these spiritual spheres and the means of construction used by its inhabitants, that the natural may be made plain. If mankind are living toward the highest end and aim of their own individual powers of existence it is perfecting us toward that mentality which shines forth through the features and gives a glow of purity upon the surface which speaks of thought and self existing

consciousness of purity within. Thus we rise against the storms that beat against the life barque, sailing upon its ocean whose waves are drifting us all toward the farther shore. The knowledge of good and evil which is the result of broken laws is only the fruits of ignorance which experience or observation can annul. But when we have learned by its fruits as the child learns to keep away from anything which encroaches pain, we have become through knowledge the reaper of joys. That you should think because a substance was invisible to you, it was forbidden for you to investigate,is as ignorant as for you to say that you will not take up the microscope to see the millions of living life in a drop of water that you were unable to see with the natural eyes. And because you cannot see spirits, to assume that there are none, or if there were you don't want to know it, is like shutting your eyes to any fact and imagining it were not there, as if this could make it any less a fact, because you could not see it. There are spirits and spiritual worlds, and they have the same adaptation to the elements to produce whatever they desire through certain means of knowledge as we have in the material life to use and construct whatever we wish, from elements we have around us for that purpose, if we have thought enough to use it or invent machinery for that purpose.

It is reasonable that through natural laws spiritual construction of clothing could be produced

from the elements with proper wisdom of spirit to combine atoms, that unite when taken into the system of material life to produce elements for our material construction. For spirits could make clothing from the unorganized elements of space, that go to make substance we use for clothing organized in bodies from the food they eat and the air they breathe containing the same properties that exist in space, in inorganic matter.

The animal only eats the substance that the chemical analysis of its system may take up the minute particles of this substance and separate those parts, attracting those in affinity with its system or peculiar form of substance, of wool or whatever it may be, and expelling those properties as refuse substance away, which would be taken up in some other organized form of life to produce silk or some other substance. In like manner the worm takes the food into its system and attracts from it properties which produce silk, and the plant cotton, which attracts to its condition of form by chemical anlysis, which takes up the right properties to produce just such substance and organize it into substance which you take and convert into clothing.

But could not wisdom of thought in spiritual beings that can see the minute workings of life and how properties are attracted into substance through the machinery of material forms take up these same particles unorganized in space and unite them in affinity together in a

substance which would produce the same result, as the workings of organized forms attract different substance. It is reasonable to argue that they could, and thus obtain substance from the elements with which to construct clothing, and as all colors are contained in the golden sunlight which is a spiritual substance the properties of color would in like manner be easily taken therefrom and the beauteous colors contained in light be used by spirits to effect the same result in colors as though the flowers had secreted the colors of the sunlight in their leaves and blossoms, and you through your material senses then used those colors to produce your material clothing. Thus it is easy to see the facilities that spirits use in constructing spiritual clothing which is the same means used in all spiritual construction seen to exist in spiritual worlds, through the clairvoyant senses.

The higher humanity of life, the spiritual, assume much the same appearance in dress as the inhabitants of this world, spirits of coarse and gross substance composing them, are not able to attract to them the beauteous textures and drapery of the finest fabrics, unless they are corresponding within. It is spiritual laws that are governing them and like attracts like upon the spiritual plan. A spirit of perfectness where the spiritual attributes are equally developed, being an equal balance of all elements and atributes would assume the clothing of white, for this is

the colors of light equally blended, so a spirit of goodness could attract in the colors of light which would give them a white apparel if they chose, but let some colors be lacking that represented some atribute of the mind and it would give the apparel of the spirit a corresponding shade, thus the purity of spirits are read by spirits in the colors of their dress and would be as easily read by them as the contents of an open book. So there is no deception used in the spirit life, where the elements of spiritual substance is only used in harmony with spiritual laws which seeks its like or equilibrium in a common level by attraction and repulsion.

The radiant grandeur worn by spirits of purity sparkle like the finest silvery texture of drapery studded with stars of the rarest diamonds shining in the fleecy folds of silken garments like mist, sprinkled with white flowers and blossoms, seeming to have just fallen from the hands of angels. Then other spirits appear which you might expect to see in the radiance of a monarch crown, arrayed in apparel having the sombre hues of faded light, of faded colors whose rough and coarse texture corresponded with the coarsest material. Thus variety in the spirit world is as numerous as in this, and many happy on this plane of life or existence are miserable there, because in procuring the wealth of earth they have neglected the wealth of the soul, and this is what gives to us riches in the life, eternal for the wisdom

of the soul we carry beyond while material wealth is left on earth, and the wealth of thought is what sparkles and shines in immortal spheres. A person that is tried in overcoming obstacles here on earth finds everything easily gained in spirit life, where everything stands upon its own true moral worth, while those unable to produce anything by their own exertions having always an abundance placed in their hands without the least exertion is deficient in this faculty, therefore finds trouble not easily overcome at once when entering a condition where each have to build, by their own mental exertions, and we rise higher as we use thoughts and wisdom to comprehend what will bring us into that condition. No one can lift us there to stand where deception is unknown, so those who have never developed this faculty of the mind, depending upon others to bring them all their joys, find themselves in trouble which must at first be overcome. So each one should develop this faculty on earth to meet perpetual joys in worlds eternal, climbing onward and upward through all eternal time.

LIGHT AND HEAT.

As it has been stated in the preceding chapter that the sun is a spiritual body, I will treat somewhat lengthy on its construction and present proof to substantiate this fact.

The sun is the heart of the solar system, its impregnations pervade its entire circumference of attraction as far away in the regions of space as its attraction reaches. Its emanations or rays certainly must be of the same substance as the sun or body which emits its substance into the surroundings, into all growth impregnated with its substance. How shall we demonstrate the substance of the sun's rays. Simply by its results in growth which absorbs it. As it is absorbed in the earth its effects are remarkable. Not a plant or growth that ever came out of the earth but what contained it in its growth; this is why the earth produces its growth of all trees and vegetation that exists in abundance upon its surface. The effects of its growth by the sun's rays coming in contact with the earth, uniting in chemical affin-

ity with the seed deposited in the earth, the effect is to produce its growth in everything. You cannot find a single growth that ever was produced from the soil of the earth but what is filled with sun's rays. This is demonstrated by the fact that heat and light the same as the rays of the sun, are produced or come out of it again by the sudden dematerializing of any or all substance that ever grew out of the earth, the same light and heat comes from it again which it had absorbed in its growth.

For a piece of timber as it suddenly dematerialzes sends off the same heat and light that it had absorbed within its growth, showing it to be an unchanging substance although it had united in affinity with the wood, been absorbed within but is invisible, only as the wood dematerializes separating its atoms, heat and light is then produced from these sun rays coming again in contact with the atmosphere.

Thus you see sun rays coming from the sun, mingling in the atmosphere have the effect to change the material matter or particles by this unity within it. The result is shown by its heat and light produced upon the surface of the earth. But away from the atmosphere the sun rays are invisible, explained by balloon ascension. As they recede away from the earth out from the density of the atmosphere the sun does not produce light, but assumes more the appearance of an opaque body in the regions of space, showing

beyond the atmosphere its rays are invisible, the same as it presents when absorbed in the piece of timber. It dematerializes the atmosphere when uniting in chemical affinity with it producing a different compound which is light and heat, and its unity would be different than when united with other material matter or substance from the various spiritual elements also contained in the atmosphere uniting with it, the result of this unity being light and heat. But it is the same element from the sun when absorbed in the stick of timber, and as the stick of timber dematerializes, its unity of elements are a different compound which is light and heat. The same as thoughts, for instance, are produced by the unity of spiritual elements coming in contact with the mind or spiritual, it produces a spiritual compound which is different by the chemical affinity of this unity.

And yet thought is a spiritual substance and mind produces thought always as the result of its action, no matter how feeble it may glimmer through the material casement. The action of the mind is thought and the action of the body is material substance, different at every period of change.

So with sunlight. As the element comes from the sun, as it unites in chemical affinity with the atmosphere it, produces light and heat upon its surface, and this sunlight is taken up in the growth of all life, and as it acts in connection

with the separation of the atoms of matter it produces light and heat as the result of this unity, showing that the element from the sun impregnates all life and matter with its invisible element.

Look at that piece of wood. It contains the invisible element from the sun. You cannot see it but to show that it contains it in its absorption. Let the atoms of the wood separate or dematerialize and light and heat is produced by the chemical affinity produced to unite in a different compound of light and heat.

Thus you see the results shown in its effects of sunlight coming from the sun, and so with all material growth and matter in the circumference of its rays or influence of its element in all growth.

The element of the sun rays ever produces heat and light as it comes in contact and unites with the atmosphere. As it unites with other substances it produces a different result. Here we behold, for instance, a tree filled with a great amount of it. Still it is not light and heat. Why? Because the sun rays have united with the tree, and the result is growth and expansion of that tree. Dissolve the atoms of that tree and let the sun rays it contains unite again with the atmosphere, you see the same result, light and heat. Notwithstanding it may have rested in the tree for centuries, it is unchanged.

Thus it is consistent to argue that light and

heat on planets are produced only by the sun rays uniting with the electrical and spiritual elements of the atmosphere. And artificial heat and light are produced in no other way only by dematerializing of substance that contains the sun rays. It absorbs in the earth by substance which attracts it, as oil veins down in its depths beneath the earth surface contains a great amount of this element from the sun which produces light and heat from it when it demateralizes with the atmosphere.

The same with coal and other substance in the depth of the earth's surface. It matters not whether the sun rays united with coal or oil, or vegetation, or timber, or in the fishes of the sea, or with the most impreceptible things imaginable, when the separation of its atoms takes place and it comes in contact with the elements of the atmosphere, heat and light is the unchangeable result.

Then we argue that the great fountain of heat and light that the sun is said to contain is but a delusion, and heat and light is only produced as the elements of the sun rays sent forth in space, mingles with the atmosphere around planets.

It is evident, as I have shown, that the sun rays contained in all those substances mentioned without heat and light accompanying it when contained in their material combination. Yet, as as I have stated in a previous chapter, that planets, in their undeveloped condition, absorbed that

portion of the sun rays that produced heat, and not light, as I stated in relation to the moon reflecting its light only, and absorbing that portion of the sun rays that produced heat.

This portion of the element of the sun rays coming to our atmosphere, deprived of heat, the unity with the atmosphere thus combined gives us the moon light destitute of heat, for there is no heat reflected to us from the moon. The moon absorbs from the rays of the sun the element of heat within its growth, and expels the light element which produces light from its surface.

Thus separating the elements of the sun rays of some of its properties, some bodies and substances emit heat, and not light, in their combinations, as, for instance, mineral, rock or zinc will emit heat when dematerializing with acid, and not light.

It is from the combination of substance organized in zinc, as other minerals, silver and gold, &c., not absorbing from the sun rays that which produces light and heat combined, as is its natural product from the sun. But that neither is an element which is unchangeable in its combinations with matter, is evident from the fact that it comes forth in its dematerialization of substance, the same unchangeable substance, whether light or heat, or both combined, as its natural whole or oneness.

The rays of the sun thus divided by the surface of the moon, expelling the light and absorbing

that portion only that produces heat, the result is different than it would be in its natural combination. For the moon, owing to its smooth, rocky surface, will still continue to expel the element that gives light in the sun rays and absorb that which gives heat elements which produce a different result than light and heat combined, as is the natural rays of the sun, for in such conditions as it unites with the element in the centre of planets, the result of the combination in the interior of the planet is a liquid heat, while the effects of sun rays in its natural or undivided condition falling upon the surface of the planet produces a different effect, as rocky or hard substance. When a planet is matured and having soil and atmosphere around it, it absorbs the light with the heat and produces a different result combined upon its surface.

This element producing heat in a sun ray attracted in the centre of the planet, and unites with the elements in the centre, separated and destitute of this element producing light, is not explosive only to that degree, as the light element is combined with it. Earthquakes and explosions are produced by avenues or fissures that impart light into the interior. It may find its way through in one country and carried onward find its vent or produce its effects in another.

In the separating of sun rays or analyzation of some of its properties, and expelling others that attract in different combinations of matter

is harmonizing with the same law of chemical action, as for instance, in the differnt bodies or mechanisms of animal forms. A certain animal may eat the blades of grass for its food, its stomach or body produces a chemical analyzation of this blade of grass, separating its particles into distinct properties or atoms attracting those atoms in the blade of grass that would build up the hoofs, hair &c., and expelling those atoms as refuse substance that another animal or fowl would attract from it to produce feathers, expelling that which would produce the hair and hoofs as attracted to the peculiar chemical construction of the body of the former.

Thus bodies are only different machineries for different chemical action or analysis of particles, attracting those atoms that are in affinity with their own bodies, as the chemist separates the different properties of substance. Thus bodies are attracting from the food elements which go to make something else in some other animal life only attracting those atoms that are in affinity or elements which produce its like or kind, that which is natural to its combination of animal life, through the law of chemical analysis and affinity of certain particles invisibly contained in food, to our natural vision.

So with sun rays, some substance of matter will attract it as a whole in its combinations and other substances will separate its chemical properties and attract those which are in affinity with

it and expel others away as refuse substance, but it comes forth again unchanged, the same light or heat through all this chemical combination with matter, the same substance as when direct from the sun to us, proves it to be an unchangable spiritual substance of the same chemical combination as the body which expels it from its substance. All things must harmonize. A spiritual world must expel spiritual substance, and a material world must expel material substance, for all things harmonize in kind with the substance from which it emanates. And that light is upon all worlds, spiritual or material, is from the spiritual atmosphere around spirit worlds, and spiritual and material atmosphere combined in one, around material worlds. But that the sun is a spiritual body the great fountain from which all light and heat emanates is evident from facts illustrated.

Creation.

Immensity so vast sublime,
In the creation of all mind,
In wandering stars, in suns and worlds,
Attracted by the law that whirls
Them into motion through all space
Without a law which can erase
The harmony which gives through laws
To each effect, beyond its cause
In the creation vast, sublime
Without beginning through all time,
Unfolding something still more new
As the unseen we interview
And wander on increasing light
Displays creation still more bright.
For every moment of all time,
Creation in atoms combine,
And ever will as long as laws
Move matter and gives us the cause,
That life and thought reveals a new
Creation organized all through
The vast unborn that's yet to be
Is a creation new to see.
The same with all that we behold
In life and plants that years unfold
Is new creation yet begun.
Then could creation have been done

Within the period we are told
By the wise prophet of the old.
For inspiration of to-day
Says '*twas* and *is* through time alway,
For in all matter through these laws
Attracting substance is the cause
That creation cannot e'er begin,
Because one universal thing.
Unchanging will effects pro luce,
To solve creation is no use,
To say how long or yet 'twill be
That it combines all atoms free,
The same as now we see in space
Small worlds begin which *this* erase.
The laws that moved when worlds begun
Must be the same which now become
By its effects with atoms fine
The meteoric stones combine;
But in the time when all was space
There were no worlds to thus erase,
These bodies small when once begun
Would larger and larger still become,
Until a body like a world
Was formed and then began to whirl,
Because the centre of this mass
Of substance was a changing fast,
And this did make the heat within
The center of the world begin,
And it increasing more and more,
Began to melt the stone and ore
Within the center, till you see
The liquid mass was moving free
Around the center drawn right there
By the attraction law so fair,
And as the liquid round did whirl,
It moved the whole of the great world,
And with its motion then all space
Near it in harmony did trace.
Around its motion space did whirl

Which gives the orbits of the worlds
The movements of substance within
All space whose motion did begin
To move around the world so fine
In solar systems through all time,
Which in its growth became a sun
Through all eternal time to run,
And the new worlds did thus combine
In space from elements entwined,
Engendering life upon them fair
Combined from substance earth and air,
And worlds and laws the same to-day
Combine in life through time alway
From substance which must e'er contain
Unorganized in man the same
While laws and matter ever tend
Without beginning, without end.
Each period that substance combine
Is creation, then with time;
So none can say creation formed
Six thousand years ago 'was born,
Could be creations period done?
And we not then our lives begun
We see creation moving still
And all immensity doth fill
With its unceasing action through
The one same cause that ever grew
A single blade of grass or twined
Together substance in a mind,
Or acted with increasing weight
Substance on substance to create
Until a world had formed its life
In joy and vegetation rife,
Increasing in its wealth of store,
Creation on it more and more,
And so we pause and ever say,
Creation is the same to-day,
'Twill ever be, and still more new
Creation in all time we view.

The New Year.

A happy new year to each and to all,
Is our heartiest wish as we give you a call,
And as the old year left its work nobly done
We hope the new year so worthy begun
Will speed her time on and ever keep pace
With the old year that's left us and finished her race,
Like the years of the past which have gone to that land
Where rest upon ages a slumbering band.
Then let us not waste its time and forget
That each miss-spent moment brings ever regret,
As memory ponders the scenes that are past.
If our work is well done no shadow she casts
In gloom 'round our pathway but strews it with flowers,
Then let the new year have no miss-spent hours.

SPIRITUAL DISPENSATION.

Spiritual dispensations which have been recorded by mankind in all ages bring its enlightenment and truth superior at each succeeding period of time. And yet the same manifestations of of its phenomena have a peculiar similarity as regards its manifestations of gifts. We see this to be a fact as far as spiritual phenomena have been handed down to us from history. Go back with me in the annals of the past, to Christ's dispensation, and we see it recorded with the same phenomena of gifts and manifestations in which the followers of Christ afterwards, preaching his doctrine and giving the records of their doings, had the same similarity of gifts or spiritual phenomena. And yet they believed it to come from a different source than what these same spiritual gifts to-day reveal to us in this spiritual dispensation. For proof see 1st Corinthians, 12th chapter, 8th, 9th and 10th verses:

"*For to one is given by the spirit the word of*

wisdom; to another the word of knowledge by the same Spirit;

"*To another faith by the same Spirit; to another the gifts of healing by the same Spirit;*

"*To another the working of miracles; to another prophecy; to another discerning of spirits; to another* divers *kinds of tongues; to another the interpretation of tongues.*"

You see in the above quotations the same spiritual gifts were manifest then as now. Yet they believed it to be God manifesting himself to them in these different ways.

While in this age this spiritual intelligence unfolds to us as originating from guadrian spirits of our friends, or spiritual intelligence from the spirit world whither they go and return to us, demonstrating immortality by personal knowledge and not belief.

And if we are to "test the spirits" to see of what manner they are, and by their works know them, through their demonstration or otherwise, we fail to see Ominipotent wisdom displayed or depict the supreme intelligence in the thoughts then, and now, of the inspiration that acts in the wisdom of all created life that moves the starry worlds of harmony filling the immensity of space.

So we argue that inspiration from the invisible is made plainer at each advanced period of its manifestations, in the advanced spiritualistic eras, according to the law of progression, would reveal from the same source of invisible intelli

ligence more demonstrative facts as it advanced to the comprehension of man, and science having since unfolded spiritual elements to exist, as attraction, electricity, magnetism, &c., which were unknown to mankind then, helps to substantiate truth. And that spiritual demonstrations come to the masses in different stages or intervening periods of time, as has been the inspiration of the past down to this, we argue that there must be a cause for all effects, and that these spiritualistic radiations must come from the position that planets assume to each other in their orbits through space, the direct influence or radiation of some angelic spheres coming in direct line to impregnate the atmosphere with elements more suited to such conditions of invisible intelligence to man, whether these influences are from material worlds to each other, or spiritual worlds in their orbits through space, is demonstrable only from effects produced. But as there are causes for all effects we argue that some spiritual worlds in their more direct influence or rays would produce more of different spiritual elements combined in the atmosphere at one period than another, and organizations more aptly endowed would receive thought and inspiration spontaneously from some unknown cause to them. And that mankind generally, are in the elevation of national principle, peace and liberty of conscience at these periods, establishes a general, higher spirituality moving humanity onward from this cause.

For did not Christ's dispensation come in the days of Roman liberty, when the natural tendency of the minds of the people was elevation in freedom of thought, which, after a time, submurged into the dark ages again, and moral corruption the darkest of tyrrany that ever governed the world's history ?

But as periods advanced in the vibrations of time, and enlightenment began its rise again from darkness, the cradled child of liberty and freedom of thought began to assume a new life, till the American shores, flooded with population and science, advanced, and liberty, newly born, had wafted its wings of peace over the land for nearly two-thirds of a century, and again spiritual light from the immortal skies flooded the land with immortal principles, opening a new spiritual dispensation to mankind upon a more scientific basis of actual proof of immortality than what had heretofore been transmitted to us. The invisible knowledge which has established to the people its various religions on earth, each spiritualistic era fitting and moralizing humanity onward, until it needs more a higher spirituality of truth and knowledge for humanity's farther development, as is Christ's dispensation higher than Moses', or Moses' inspiration in advance of the traditions that moved humanity in tyranny and barbarianism to that need of Moses' dispensation, and as humanity developed higher through Moses' inspiration down to Christ's, his

dispensation was needed still to the furtherance of spiritual food for the minds that had arisen in spirituality to be benefitted by its teachings, and so on down from Christ's spiritualistic era to this.

Humanity must have needs of actual spiritual food demonstrated beyond belief to convince them of immortality. And so each dispensation disciplines humanity higher to receive the next, and those who are ready and longing for literal spiritual food receive that satisfaction from the skies that is elevating to their present condition or organization. Yet many minds are benefitted more by the old to elevate them higher, spiritually, onward and upward to that condition that their desires reache out for new revealed truth from the skies, and then their spiritual condition is fitted for new revelations, as their natural longing would not seek or reach out toward it, and as God is unchangeable from yesterday to to-day and forever in his laws and forces which move the immensity of his form, spiritual dispensations will continue to come in the future as in all past ages, when humanity's spiritual development reaches out to attract to it the food which its development or comprehension can solve.

And did not Christ teach this principle by his acts and doings while he lived? If he intended us to ignore spiritual instruction, coming to us from the skies, as was his mode of receiving

spiritual truths, would he not give this example by his acts and wrote his own inspiration down on record for us himself, previous to the period of thirty years of age, when he began to preach? Instead of ignoring writing anything by simply writing once with his fingers in the sand and then immediately wiping it out, was not that an example for us to go for inspiration from the unseen worlds the same as He, and as He said would be a sign of His true followes, for did not Christ say as His last words to His apostles "these signs should follow those who believe, and those would be His be lievers that followed His example?"

Those would certainly be His true followers that followed His same doings. And were not those signs which He specified then, as the signs of those that believed, exemplified in those who go to the spiritual manifestations of the skies to-day for instruction instead of ancient records of what has been? Did He not say that they should speak with tongues, lay hands upon the sick and they should recover, discerning of spirits, &c? As a sign in the pathway of truth, then let not men bury truth beneath the dust of ages, but let its living examples actuate our doings always, that we may receive that personal knowledge of spiritual food that will ever connect us with the intercourse of angelic teachings and administering spirits.

Then should not all strive for the highest development of this age and use those spiritual

powers within them that will give them a knowledge of immortality, and the dust of the tomb be obliterated of its gloom and terror? All are moving rapidly onward toward a spiritual existence or life, which must as certainly bear us onward through the immutable laws of progress toward this spiritual existence as the streams flow to the ocean.

Each drop of water through the microscopic view displays its individuality or molecule of life. So with the blood in the human system. The microscopic view displays globules like drops or round balls, following the same law of all liquids which appears by the naked vision of man a whole or an individual substance.

So with man; his individuality in the great ocean of matter; a part of the whole; a part of God as a drop in the ocean. Yet an individuality which helps to make up the mass of all created life onward eternally, onward as immutable as God and unchangeable as the laws which moves the universe of worlds and suns, and the whole combined in one body.

Therefore, if man is an individual existence in all coming time and ages, should he not begin life work now at once toward perfecting the highest aim which we are yet to fill, and if we are moving rapidly toward this spiritual existence is it not necessary for us to learn of these worlds and receive messages, if possible, from those who have gone on higher in the spiritual existence,

and return to give you teachings of those angelic spheres that you may develop spiritually fitting you more and more to come up higher toward this change of existence?

Some are never developing their spiritual powers from fear and superstition. Others are afraid of losing their popularity. Did Christ lose any of these by speaking the great truths revealed to him from the angelic spheres? Should you not also rather strive to be the medium through which inspiration of spirits gone on beyond may return with messages to their earthly friends, no matter how feeble or indistinct that mediumistic power may be, if some few facts, and that only can be given through from the immortal shores of the angelic worlds, to give some message back to some sorrowing soul resting their blighted hopes within the tomb, where they have laid their dear ones to moulder and decay to nothingness as far as they may feel or know otherwise, while you may have knowledge to the contrary of an immortal existence but too weak in moral courage to reveal facts if unpopular?

Christ was not popular when he was giving these truths to man. He wandered, poor and despised by the churches who were popular in riches and had costly edifices in which they worshiped Moses' inspiration, handed down to them from the sacredness of the past, the intervening years which had elapsed since Moses gave them these truths of immortality. Therefore they de-

spised the teachings of Christ because He was among the unpopular and poor, taking his disciples and followers from fishermen and those who would listen to His preachings, not fearing the popularity of the churches who worshiped in great organizations with domes towering toward heaven in grandeur with the rich symphonies of music floating down through the long aisles, sounding the praises of Moses and his apostles, which inspiration was given to them five hundred years before.

So as Christ and His believers wandered about through the country preaching to those who would give them a hearing, sometimes in houses or tents, riding upon mules, showing the people by their spiritual demonstrations that they conversed with the spiritual worlds, walking on the water, loosed from their chains in prison; or again, healing the sick by the laying on of hands, turning water into wine, raising Lazarus from a sleep or trance, and other manifestations that were numerous, doing everything that could be done in that undeveloped age to convince the churches that they held spiritual intercourse with the angelic spheres, who often become so disgusted as to stone them in the streets and scoff at their pretended spiritual manifestations, still going among them doing good, healing the sick as was Christ and his followers.

But as their doctrine was increasing so rapidly, sometimes taking a shining light from the

churches to believe in them that they eventually became so desperate against the spiritual manifestations of Christ in that spiritualistic age that the rulers and deacons of the churches thought they would listen to its increase of power no longer but put them to death, and as they wished to impress the people of their lowliness and vagabondry, they tried and convicted Him by treachery and nailed Him to a cross among their thieves, for they had this as the lowest system of death, which was to be nailed to a cross, a method which they used also for their slaves. And those who were more popular in that age, if sentenced to death could choose their method of death, be fed with poison or something which the people of caste considered a higher and more popular means of being put to death, for they considered it wrong to use the the same means for sentence of death for themselves that they used for their slaves, which was by nailing them to a cross.

So as to show their disgust for such teachings they captured Christ and put him to death in the same manner, simply because he was introducing spiritual intercourse to man, which they feared would overthrow the religion handed down to them from Moses, the religion that was then popular and sung in the anthems of the churches and preached by their holy men, which they believed was all that was sacred.

Thus has inspiration to earth had its retarding power. Still Christ's spiritual manifestations

lived in the hearts and memories of those who still believed in him but dared not speak it to the world until a period of forty years or so. As some of the bible writers state they commenced inscribing his doings and truths upon scrolls and parchments, each writing out a record of what had transpired when Christ was living.

So persecution cannot still the voice of truth and inspiration, yet it can retard its progress and blur some of its spiritual truths as it is transcribed upon record, throwing out what their own individual theory may deem wrong instead of listening to the truths of spirits when they impart them to see what is right to record and what is not right, what has been given through some medium of spiritual light by spirits unfit to record facts as unreasonable to be demonstrated as facts, for this is the only way that we can receive truths from the invisible by what they can demonstrate as facts to us through known laws, thus spirits can only impart truths as fast as we can learn them or see the force of their truth, waiting for some more convenient time or method to impart it. This is why mediums get so many varieties of facts and inspirations from the invisible worlds.

There is no mind that can receive the whole truth or impart the whole to earth. They are able to be impressed on some things through some favorable faculty of the mind which can be tuned by them into activity, and other spiritual

truths cannot be imparted through their organization. Others perhaps in the same way may be the best adapted to this condition or attribute of mind undemonstrative in others to impart it. So there will always, in all coming time be spiritual facts enough to be imparted from the spiritual worlds to occupy all time hence, for the universe contains as many truths not yet understood as the universe is boundless in extent and its elements fill immensity, and no organization is yet born capable of receiving them all or demonstrating them all to mankind.

But as we give some facts from the worlds beyond it helps to establish more facts to be received as minds develop in comprehension. Thus one science is necessary to be established before there can be another given to vindicate its truth, still onward revealing new truths to mankind constantly. Thus through Andrew Jackson Davis were given the knowledge of spiritual spheres around the earth. What is a sphere, when you define its meaning, but a globe or world, and that they may move around the earth as the moon moves on the material plane, may be the case in regard to some spiritual planets, that they occupy the realms of space between the orbits of planets moving on in harmony with planets whose atoms of material were once embracing their material life or first beginning, as nothing is wasted by change. Matter is as old as the first creation, of an organized form, and it is reasonable that

many spiritual worlds would be in affinity with the planets embracing the elements of their material life, imparting inspiration to mankind upon them, the journey from that world to this through the same means or laws, that will carry them from this world to that.

Why should man reject the inspirations from the skies to-day, the same means of manifestations which have ever given to the world its greatest and best reformers, the only means which have given proof of immortality to man, that have unfolded unending worlds of life awaiting human progress, that have robbed death of its terror, and hushed the wails of mourning hearts consigning, to the dark, damp tomb and chilling snows of a wintry grave the sweet face and sunny curls of a mother's love.

Thus withered leaves and blighted hopes have been changed to joy unspeakable as it has been revealed to that bereaved one that her loved one is living still, and softly it speeds its way down from paradise, at twilight holy hush, to press angelic kisses of love upon that mother's brow, once more united with mind to mind and soul to soul. With noiseless footsteps they tread the silvery pathway from the skies, sweet angel visitants, and we, living behind the veil of materiality should sometimes feel their presence shining through our mind.

Then how dark must be a soul that would seek to fetter mediumistic gifts through fear of losing

their popularity, or keep other lives subject beneath their chilling influences, fearing the words of inspiration, the unison of heaven to earth, the link which binds us here to paradise.

O dark is superstition, and ignorant is mankind, when like stumbling blocks they strive to fall in the way of others and crush out the spirit light of heaven to man, which has given since history dawned the revelations to the soul which has made life better, purer and wiser.

Take the life of every reformer in every age, they have been led by the inspiration of the skies, and revealed to man a nobler standard of individual greatness. Take the life of Moses, David and Solomon, theirs was a life of inspiration and literary production which revealed to coming ages down to Christ a standard for more truthful living than what characterized the habits and customs of the masses of their age of uncivilization and barbarism in which they lived.

So Christ's inspirations and those of his followers taught a higher standard for individual morality and equality to all, than what characterized the masses of the age in which they lived, and so on down through all the ages to this. And our inspired teachers, to day too numerous to mention, are all giving to the world examples of inspirational gifts and revealing new truths to the world which is bringing communion from the angelic spheres. And are they any less men and women for speaking the thoughts of the spirit

world that come to them? I answer, no. Your identity is no more interfered with in the development of a proper mediumship, or you are no more of a God than you would be to be the bearer of an earthly message to a friend.

Mankind should all strive to develop those spiritual gifts naturally endowed them, that the shining light of truth from the worlds of the angels may glimmer through their lives radiating those around them with the self-same influence bidding God speed to everything which can unfold to earth the slightest impression or ray of truth.

Comprehend for a moment the vast selfishness and ignorance actuating humanity onward. Many who seek to demoralize the gifts of others, or bring sarcasm upon the powers of those less idle than they in the great car of progress bearing you onward, whose lives must be embittered when the starry realms of unending space reveals to them an empty void, a life where jewels might otherwise have strewn their pathway with thoughts that live forever, whose sunset of existence might glimmer back to those left behind on earth a radiance reflecting across the sea of life, like stars in the glorious sunset of day.

Popularity is but a name, a mere personal aggrandizement of an earthly existence, which at longest is but a brief period, compared with the personal aggrandizement or approval of an unending life. Think of it and comprehend immor-

tality. Will you not meet humanity there—your friends? Are there not as many now in the spirit world that you would like to hear from with words of approval, that walk beside you and guard over your lives, as much so as the friends around you here.

But a short period of years ushers you into their society for the ages yet to come, and if you have spent your life, no matter through ignorance, in trying to prohibit their impression to earth as they have striven to warn some loved one, dear to them from the treachery and wrong of an unseen evil, or guide their troubled footsteps into paths of flowers, or perhaps trying to lead their thoughts far away from wild training, where bright worlds are filled with happy spirits, where trouble never comes to make inroads on joys perpetual, sweet with songs of warbling birds, flowing streams, shady groves and sunny pastures, you will feel that pang of wrong that will prohibit you likewise from the assistance of those to help you to impart a ministering care to those you have taught in your earth life to heed spiritual intercourse as works of evil which barrier will be the gulf between you and them, whose fruits must be misery to many whose deeds otherwise might bring it perpetual joys.

Then should you not rather educate your spiritual intercourse with the unseen world around you, that when you meet the prohibition of a great truth which you have followed in line will

not stamp you with ignorance. And if you have spent your life in trying to prohibit their impressions to earth, instead of doing all in your power to assist them, how much greater will be your disapproval by the vast humanity which you will everywhere meet to welcome or turn from you as you enter their portals ?

Many a poor, despised person of the earth life, despised of men, when they enter into the great humanity beyond, meet far greater honors by those who read the soul beneath its unearthly vesture, than earthly kings or riches can bestow, because they have devoted their lives to truth and for the greatest good to all, and let the waves beat against their life bark and drift upon its foaming billows, the wealth which is not imbedded within.

Reflect but a moment. They are, then, living in a period of time which is eternal, while those who may be working for earthly honors, for the aggrandizement of this life only is working for a period which soon ends, which a few years only counts its period of time, for earthly influences which are not genuine from true merit and moral worth, stems not the storms of eternal ages.

The inhabitants of earth that spend its period for the popularity alone which earth can give, falls far short in time to come. If those who devote their lives in the unpopular currents for truth and new sciences to the world, or those whose chilling influences seeks to prohibit truth

for fear some one may rise above them which they may already consider beneath their caste or popular level, no matter how great a good or benefit to the world it may produce, where the glance of the soul is the open page has greater disapproval than the greatest to be pittied criminal who by his unfortunate organization needs your sympathy and a helping hand to develop the inactive moral sentiments ruled by the baser organs higher developed by natural organization or unfortunate birth.

While they who are entirely ignorant of this life of immortal being is only to suffer for ignorance, in comparatively fewer joys which their undeveloped condition has not reached to surround them with, the jewels of thought of increased wisdom which is the luxury and embellishments of the life to come.

Each living thought is a jewel worn in the coronate of heaven. It flashes like the diamond on the finger of wealth, and the constructiveness which has helped you to be an architect in the temple of wisdom and truth rears the palace domes and spires that embellishes the gardens of paradise and helps you to occupy celestial homes, whose beautiful edifices will yet reach upward toward immortal skies in the unending ages to come.

Then should you not all strive on earth for the assistance of principle, elevating to all mankind which are the living thoughts which reaches

through unending eternity; that your advancement may not be for the earthly alone, but for the unending time which is builded upon the rocks of the eternal ages, the beautiful hills of paradise.

Celestial.

I would speak to thee of a fairer land
Where spirits of heavenly birth
Journey in glory upon its strand,
Yet still love to visit the earth.

To teach us in lessons immortal to view,
Unknown to us on this earth sphere,
Where we first created our blind to the light
That will yet on our vision appear.

When our sights will be opened to the fields of the blest,
Where life is disrobed of the clay,
The infantile garb, where creation begins
To shield our first sight from the day.

The day that's unending in splendor and light,
Still more radiant ever to shine,
Would be too transparent our vision to greet
In the infantile hours of the mind.

So blind were we made, this first period here
Of existence on earth, to the one
Whose light is immortal, only some times we hear
From that beauteous world as they come.

And its light reflects into the soul as the day
That in the horizon we view
When morning lights up in the orient sky
The dawn of the day letting through.

And the sight thus unfolded in gradual gaze
Receives its resplendence the more,
And undazzled our eyes opens up to its light,
As we step on its beautiful shore.

Then learn as they come the lessons of light,
And drink in its beautiful rays,
As the flowers open up from the night dews that fall
From heaven, as upward they gaze.

Refreshing the soul with food for its kind
The spirit needs spirit to feed
Its growth of eternal, from the higher above
In wisdom, are fruits for its need.

Contentment.

Ask not for the gifts that bring
Like to thee on silvery wing
Which another may have got,
Be contented with thy lot.

No one knows what woes betide,
Other lives that onward glide,
Though the surface may be fair,
'Neath its depths may misery there

Bitter fill its waters free,
Sparkling through its surface be,
Be contented with thy lot,
Each of bitterness has got.

Some may come in the disguise,
Which deceives all human eyes,
Longing for a loving heart,
Blighted by its chilling dart.

Which has froze the life within,
Steeped with falsity and sin,
And the gold which glitters there
In the tint of room so fair,

May be mocking thee in woe,
Filling grief to overflow,
By the contrast of its sin,
Of the loveless life within.

Happiness gives tint and glow,
Touching all we see or know.
If the heart is pure and free
All is beautiful we see,

And contentment sits supreme
In the heart a radiant queen.
Other lives then envy not,
Be contented with thy lot.

If you saw with spirit eyes
'Twould unfold all this disguise,
And this cause for trouble here
Would at once disappear.

Jealousy.

The darkest passion of the soul
Is jealousy without control.
It prompts the strongest wrath and hate,
And most discordant lives create,

That subject holds its ruling sway,
Its darkest night obscures the day
That on the mental pathway lies,
To lift our thoughts toward the skies.

It drags us down to depths of woe,
Its galling chains around us throw.
It binds the soul in its allure,
And all our nobler traits obscure,

Till we like some dark fiend appear
To all around we hold so dear,
Indulging in this demon hate,
Which jealousy in us create.

O! banish it with one strong will,
And swear its sway no more shall fill
The sacred gardens of the soul
As serpents in its flowers enfold.

To sting its fangs of poison there,
The choicest flowers and fruits most rare,
Which in the sunlight of the soul
Would ripen up with wealth untold.

The baser attributes of mind
Should not enslave the soul and bind
Within its ruling darkness there
As clouds obscure the sunlight fair.

Or billows break upon the shore
In wildest storms tempestuous roar
That chills the heart that onward gaze
To see lives wrecked upon its waves.

Think of the great immortal view
Of life in endless chain review
And then reflect if it shall be
Spent always to bind those to thee.

That would not by attraction cling
To thee its souls best offering,
O rather spurn a soul like this
That gives to thee the Judas kiss.

In nobler traits of soul to find
A truer harmonizing mind
That through the storms when billows wake
Will closer cling o'er swell and break,

And never give to jealous mind
All that its bitterness entwine
For this will darken mind and soul
That gives a life to its control.

Gold.

Gold may rivet human chains,
Bind the soul and fetter brains
In the worst of tyranny
Which a life can know or see.

Luring with its magic smile
Seeming beauty all the while,
With the glitter of its gold
'Till thy senses it enfold.

Gold is but a paltry thing,
All thy goodness riveting,
If the heart seeks nothing more
But to pile it up in store.

For a life of sure decay
Will yet sweep it all away
Drifting thee upon the shore
Of eternal life no more.

Gilded with its treasures then
Than the poorest lives of men
What has made the growth of mind
With its gems of thoughts entwined

Is the wealth you carry o'er
With you to that other shore,
Where eternal life alway
Stores wealth which cannot decay.

Consistency.

Consistency a jewel bright,
Stamps the brow with glorious light
It speaks from reason's lofty throne
Calm and thoughtful is its own.

Luster to the features fair,
Like a monarch sitting there
With a calm and lofty mien
Placid as a summer dream.

Calm it rideth o'er the sea
Though life's storms are raging free
Round it billows break and roar
Still consistent as before.

Reason sits undaunted still
Though excitement greatest fill
Minds of many, pause and wait
Will consistent thoughts create.

Great accomplishments are won
If too hastily not done,
Time to act the best, will be
Reasoned with consistency.

Then forever pause and wait,
Let impulses not create
Deeds and words you may regret
If consistency forget.

Justice.

Be just to all, 'tis heaven's boon to man,
Giving unto other lives what justice may demand.
In equal rights to all, say not whom shall tell—
The deed for other lives to act 'tis well,
For *each* to act with justice and if so
Each life must have its own criterion rights to know.
'Tis not for you to say what justice claims
For others, but draw thine own scale of justice with a rein
That makes *thee* just, then all the world will be
Just in acts and deeds the same as thee.
What others think is just, it matters not to thine
Own life of truth and right which will immortal shine
And this is heaven's dawning light to earth,
Be just to all will lead you to its glorious birth
Of immortal grandeur through all unending years
Of thine own acts and deeds should be thy only fears
To mete out justice ways for other walks than yours is not the goal
That will elevate thine own immortal soul
But to thine own just acts and doings fair
Is all that God has placed within thy care.
One life, our own, is all we have in right
To say or fashion for this heavenly light,
And if we each the same look to our own
Is just; in God's own care are others thrown,
And *each one* seeking for this heavenly light,
Is reaching it the best for their own right
In life's great battle reaching to the sea
Which ends for all in immortality.

SUPREME INTELLIGENCE.

We see a supreme intelligence, a supreme wisdom, manifest in the construction of everything created through the law of attraction moving in matter and substance that unites and constructs everything, the powers of motion pervading all space and filling all immensity, as the will of the human system thrills every atom or particle of flesh in our bodies and gives us the sense of feeling and motion.

Supreme wisdom is manifest throughout the whole in every atom of construction. Look at the flowers whose perfection in shape and petals cannot be perfected by the wisdom of art only as you take an exact copy from it. So with a blade of grass, or an ocean shell with corresponding rings and shades, speaking of an exquisite intelligence in its construction.

So with the snow flakes piled up in the drifts, representing the clouds in the sky, attracting and drifting together in different form of construction. And again, look at the smallest animal

life; observe its minute symmetry and construction giving evidence of a wisdom in the laws of its unity, and so on up to the higher order of life in the construction of the human form and the adaptation of every fibre and muscle, its pliability of construction in bone and sinew, harmonizing with the adaptation of motion for which it was used, one uniting with the other in harmony with intelligence in its construction, the layers of muscle and nerve assuming the shape of the blades of grass or branches of trees.

Then examine the human hand. It reveals as much evidence of intelligence in its construction and adaptation for its use as a machinery constructed by human wisdom will manifest the intelligence of the inventor in the movement of the wheels whose results perfect the design for which it was made.

Therefore, as it is evident that wisdom is manifest in the least atom of construction in everything that is combined in unity by the laws of attraction in the universe, demonstrates the Creator to be wisdom, and is as evident that supreme mind exists as a whole in everything embodied with motion through the laws of attraction or involuntary force which adapts everything to its peculiar make of construction.

Then as we exist in this intelligence around us and motion of all life in us, and everything sustaining its ceaseless motion, is it not evident at

least that we live in the Creator? Let us call it God, nature, he, she, or it.

One thing is evident, no matter by what name we designate it, that we exist in an ominipotent intelligence, which can be possible only as we exist in a body or vast whole whose motion and intelligence pervades it similarly as our will pervades every particle of our form to give ii motion, voluntary or involuntary will, it has the whole body as its control as our form is governed by will, and as life exists in us as the animalcule life, pervading every drop of blood or muscle in our bodies, their movements are in harmony with our involuntary will, which gives motion to our flesh in the most minute vessels of absorption and secretions which give animation and power to the human system, and if these minute entities of life, seen only by microscopic views existing in our bodies, has a motion of their own life, it must, as a whole, be governed by the human will pervading it, which involuntary motion moves the flow of liquid to and from the heart or the movements of absorption and secretions in harmony with the whole entire form in which they exist.

So are we subject to the intelligence moving elements outside of us.

You cannot go up in space as your thoughts desire, for another power of motion attracts you by the law of gravity which unites with substance to hold you to the earth, and so you are

governed by higher powers of motion. Yet you can think and act in the higher power of supreme motion which moves matter and constructs forms and life ceaselessly, intelligence which creates and unites substance which thinks and acts after this unity has taken place in harmony with this higher motion of life, which electrifies everything with motion, developing blossom and leaf onward in one entire chain of life.

Thus we argue that we live in the Creator, which is everywhere present, the elements of whose form is boundless.

And as the elements form all created life, seen and unseen, a manifest intelligence of workmanship is seen in the laws that unite substance or the fountain from which flows these laws, working through matter and substance and unites in growth of all outward development, revealing supreme intelligence.

Thus any new revealed law or discovery of science which discloses the unknown in nature, manifesting to us a superiority of our comprehension of power, seems incredible or unaccountable to us in its underlying principles, as the works of the inventor which first constructs developments like the microscope which unfolds to you the contents of a drop of water invisible to the human vision, or the extended lens of the telescope revealing the starry worlds inhabited with life and intelligence the same as this in the far off realms of infinite space.

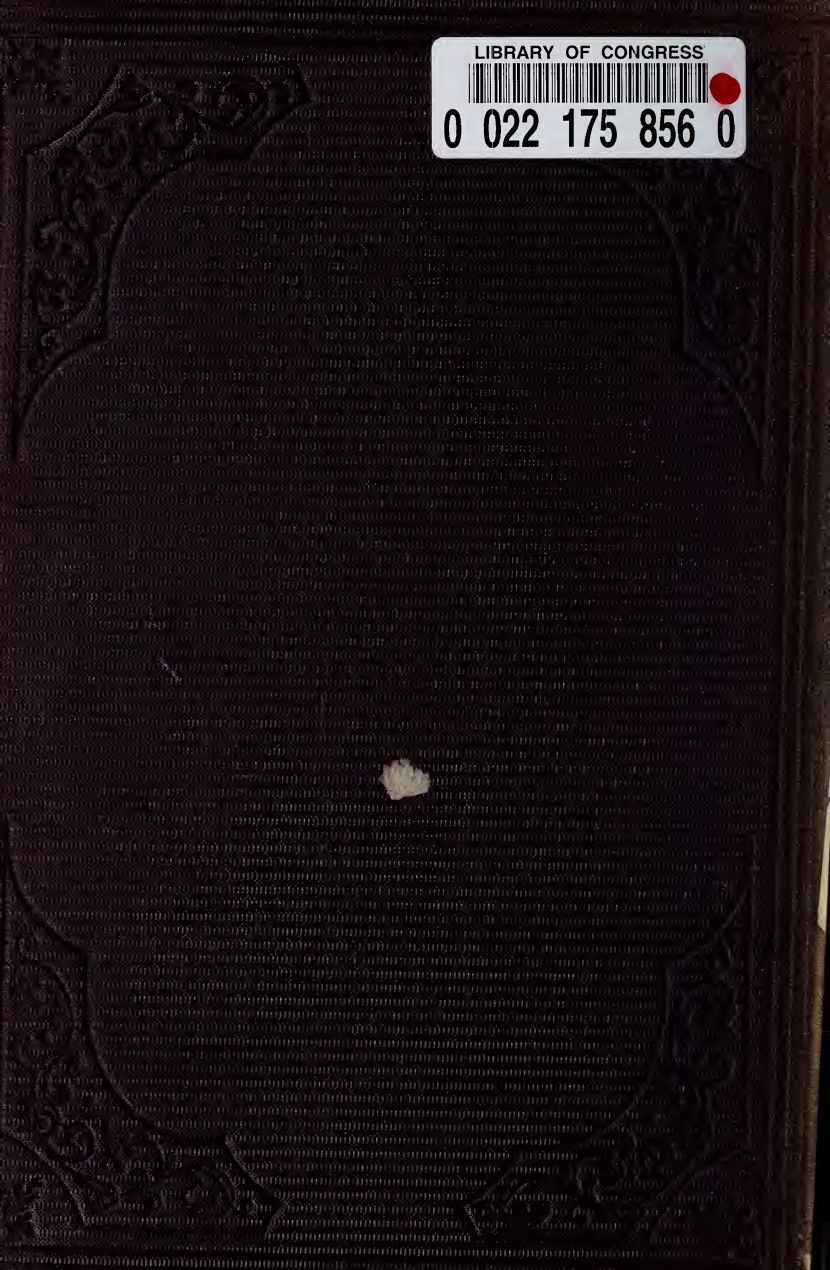
Man is but an organized atom of this supreme fountain of intelligence, as a drop of water makes up the substance of the ocean, or the blood in the human system reveals in microscopic view round balls or drops, which to the view of man's natural comprehension is a red liquid substance instead of a whole, individualized with atoms of worlds or round balls which compose its minute analyzation of life.

Thus the outgrowth of the whole entire universe is made up of individualities composing it as a whole in the individuality of God, when analyzed in its particles reveals all created life contained in minute individualities, embracing the whole entire subject to motion and life in the laws that move throughout the whole attracting and moving matter and worlds in harmony with the whole. And as this outside influence displays its manifest power in all life and development, so marvelous to our first gaze or comprehension at first view of any thing never before seen by us, we are awed at the wisdom and intelligence of its construction, which after becoming common or habituated to its observation seems to be unnoticed as a common result to mankind.

Comprehend for a moment what wonderful power the universe would present to you, if it were unfolded to your comprehension at one unknown gaze of mental perception. The golden sunlight would reveal its wonderful variety of hues, the plants and trees would be marvelous in

their powers of intrinsic growth developing fruit and bloom, the unity of matter revealing thought and independent action with the ever varying minds produced, of which nothing reveals the same individuality of thought, the hills and valleys teeming with life and intelligence feeding upon its verdure, the starry worlds revolving in harmony around suns, the vibrations of the winds wafting from all regions its elements of life, all would be marvelous to our comprehension of grandeur and beauty, if before unrevealed of the invisible creator of all we behold. And yet so common is it to our natural gaze many look upon life with little interest comprehending not the great machinery of its motions which underlies all power in and around us.

But let even a minute flower, before unseen by them, or a rare stone or shell unearthed from the tomb of unknown antiquity, or some species of eyeless fish before unseen revealed from some rocky cave, or unclimbed mountain peak whose stellate rocks overhanging with verdure before undiscovered, and man will marvel at the underlying power of its construction and perfectness visible in all created individualities composing the universe which, as a whole will be a study for all time as intellectual perception quickens in its power and our vision is extended to comprehend the underlying principles of all life in the Supreme intelligence which is God.


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